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CHRONICLE

Monroe Doctrine Supplemented.—The Senate, by a vote of 51 to 4, adopted the Lodge resolution supplementing the Monroe Doctrine and announcing to the world that the United States could not see without grave concern the occupation of a harbor or any other place on the American continents for naval or military purposes by a corporation or association which has such relation to another government not American as to give that government practical control of the territory thus occupied. While the Monroe Doctrine affects the activity of any nation outside the Western Hemisphere, the Lodge resolution would make it an unfriendly act even for any corporation in any measure controlled by a nation foreign to the Americas to acquire any harbor or other territory so situated that the occupation of it might threaten the safety or communications of the United States. The New York *Tribune* points out that the enunciation of the new policy originated in and is the expression of the Senate. Neither the State Department nor the President has yet indicated that the executive branch of the government either approves or disapproves of the declaration at this time. It is said by some that the action of the Senate is intended to have a bearing on the passage of the naval appropriation bill. According to its author, the resolution is aimed at no foreign power.

Stanley Committee's Report.—The Stanley Committee's report of the investigation of the Steel Trust, embodying the results of fifteen months' work, was presented to the House on August 2. The report says the secret of the success of the gigantic corporation lies in its control of the most valuable ore fields in the country

and in the ownership of common carriers through which preferential freight rates have been obtained. Ex-President Roosevelt is criticized for permitting the absorption of the Tennessee Coal and Iron Company by the Steel Corporation. Three measures are proposed—to amend the Sherman law, to break up the interlocking system of directorates, and to divorce industrial corporations and railroads. Federal control of corporations is not approved, as it is semi-socialistic in its nature and beyond the power vested by the constitution in the federal Congress. A minority report was also published recommending federal incorporation and control of large industrial corporations.

Mr. Taft States the Issues.—President Taft was formally notified of his nomination for the presidency on August 1, before about 500 Republican leaders, who had gathered at the White House from all parts of the country. In his speech of acceptance the President declared that the preservation of the constitution and the maintenance of an independent judiciary constitute the supreme issue of the campaign. The President did not mention Mr. Roosevelt by name, but repeatedly referred to him and his followers as "the former Republicans who have left their party." According to the New York *Sun*, "Mr. Taft's speech of acceptance is clear, moderate, dignified, statesmanlike, worthy of one of the most maligned and most competent of Presidents." The New York *Herald* says "those who would toss aside President Taft's speech of acceptance on the grounds that it is long and he is beaten already would do well to revise their opinions. . . . The President makes a direct appeal to every business man, to every man of property, to every mechanic and to every wageworker

whose interests lie in a continuation of undisturbed business." "In Mr. Taft's view," says the *New York Tribune*, "Colonel Roosevelt and Governor Wilson are equally the precursors of a system of state socialism." But the *New York World* will not admit "that Democrats and bolting Republicans are alike determined to wreck the constitution, paralyze the courts, destroy industry and assail the rights of property. There is only one party of which these things might be said with some truth, and it is led by the gentleman whom Mr. Taft enthroned among the immortals four years ago." The President's speech, it declares, "is not even a clever defense of a bad cause."

Attitude Toward Philippines.—President Taft in his speech of acceptance reaffirms the policy of the Republican party regarding the Philippine Islands. He says: "The Philippines have enjoyed popular government and much prosperity during this administration in view of the free trade under the Payne bill which they have enjoyed. The continuance of the same policy with respect to the Philippines will make the prosperity of those islands greater and greater and will gradually fit their people for self-government, and nothing will prevent such results except the ill-advised policy proposed by the Democratic party of holding before the Philippine people independence as a prospect of the near future."

Wireless to Honolulu.—Newspaper despatches amounting to 1,800 words were sent direct from San Francisco to Honolulu, on July 28, a distance of 2,100 miles, opening for commercial business the largest wireless "bridge" in the world. From time to time, under favorable conditions, says the *New York Tribune*, wireless stations in San Francisco have picked up the government stations in Key West, or off the coast of Maine, and sometimes in Japan, but there has never been any possibility of sending commercial messages. A company will begin at once to build stations similar to those in Honolulu and San Francisco, either on the Midway Islands, which is the nearest land between Hawaii and the Orient, or on some point on the Aleutian Islands. Whichever route is chosen, it will be an easy jump to Japan, as the distance is practically the same from either of these points to Japan as from San Francisco to Honolulu. In two years commercial messages will be sent from California to Japan.

Mexico.—As José Yves Limantour, Secretary of Treasury for many years under Diaz, may have presidential aspirations, a Mexican lawyer has undertaken to prove that he is constitutionally ineligible; for, though born in Mexico in 1854, his parents were French citizens who had not been naturalized, and according to the laws then in force, he says, their son was a French citizen and not a Mexican.—The action of Vice-President Pino Suárez in temporarily closing the Government law school, on account of a strike among the students, has

resulted in the opening of a private school with a full corps of professors. Ex-President de la Barra has the chair of international law.—Owing to the destruction of part of the growing crop by floods and the small acreage on account of the war, the price of corn has already begun to rise to a prohibitive mark, as far as the poor are concerned.—In an attempt to embroil the United States in Mexico's domestic squabble, General Orozco is reported to have ordered American residents to surrender their weapons, thus leaving them helpless in the presence of the motley horde of his sympathizers. This has called forth a note from the Washington government to the effect that Mexico must protect American citizens from pillage and murder. Mormon colonists, who had established themselves with the approbation of Diaz, are returning to the United States with all their movable property.—The crowding of refugees into the capital has caused a serious outbreak of smallpox.

Canada.—The decision of the Privy Council concerning the interference of the Federal Parliament with the provincial marriage laws, is not agreeable to the enemies of the French people and their religion. Some Protestant ministers are beginning to clamor for an amendment of the British North America Act. They would know, had they not lost their heads, that to change the constitution of the Dominion by Act of Imperial Parliament is impossible at this late day. Others dream of a surrender of their rights by provincial legislatures. The Privy Council declined to say what the Quebec law is in the Hébert case; but this will probably come before it on appeal. Protestants are sure that it will affirm Justice Charbonneau. Apparently they have not read the Anglin judgment.—Mr. Borden and his fellow ministers are receiving flattering treatment in England. All sorts of rumors are being circulated concerning the naval understanding, one being that he had agreed to contribute three dreadnoughts. This he denied categorically. In the meantime one must remember that whatever he undertakes to do, is to be submitted to the people, and it is not impossible that his proposals will tend to the rending of the Dominion rather than to the consolidating of the empire.—The *Rainbow*, the ship of Sir Wilfrid Laurier's navy in the Pacific, is virtually laid up. The men lent by England are returning, and there are no Canadians to replace them.

Great Britain.—In the Crewe bye-election the Labor Party ran a candidate against the regular Liberal candidate to punish the Liberals for interfering in the Hanley constituency. The result was that the Unionists won the seat.—Although the London Dock Strike has been given up by the Labor leaders, some of the men persist in continuing it, while others are attempting to drive out by force those who took their places. There has been some serious rioting. Mr. Tom Mann said that the whole business was badly managed while he was in

prison. He added that he was looking into the matter and that, if he found real grievances, he would call out the men in every port in Great Britain. He has not called out any; from which one may conclude that the men's grievances were not very real. From Mr. Mann's tone one may judge that his power with the men is far greater than that of the government.—The feeling that war is inevitable, caused by Mr. Winston Churchill's speech in introducing the supplementary naval estimates is almost universal. It is a pity that there should be so much talking over the matter. Englishmen say that they want peace and that Germany wants war; yet Germany abstains in a great measure from such offensive utterances as come from England continually. The *London Express* has just discovered that Germany is building secretly nine battleships. It does not say where; probably in the cellar of the imperial palace. It may be that Germany is the real aggressor, but the conduct of England is such that it could be burdened with all the responsibility should the war break out.—Lord Mersey has given his report on the loss of the *Titanic*. He holds that the speed was excessive, that the look-out was imperfect, that the handling of the boats was inefficient, and that nobody was to blame because of the extraordinary circumstances which were outside all sea experience hitherto. He made many recommendations to the Board of Trade which will be embodied, as far as they are practicable, in new regulations.—The Government is about to introduce a Bill to provide for compulsory arbitration and the guaranteeing of agreements in labor disputes.

Ireland.—The significance of the reception given in Dublin to Mr. Asquith, the first British Prime Minister to visit Ireland since before the Union, was not conveyed in the cable reports. He received a thrilling welcome at Kingstown, and a hundred thousand cheered him as he passed through O'Connell Street, singing "God Save Ireland," "Who Fears to Speak of '98?" and "A Nation Once Again," as he saluted the O'Connell and Parnell monuments and the old Parliament House. Among those on the National Theatre platform were all the Mayors of Ireland, except those of Belfast and Derry; 29 of the 34 County Council Chairmen; the ex-Moderator of the Presbyterian Assembly, many Protestant as well as Catholic clergymen, and the representatives of every class, creed and association in Ireland. The intensity of their welcome to the Home Rule Premier, manifested by sustained cheering of a welcome that was new to him, was largely due to its having become known that in the conferences with the Irish leaders on the terms of the Bill, Mr. Asquith was more pronounced in favor of a full measure than any of his colleagues, even those whose public utterances gave them a pro-Irish repute. Thawing out under the reception, the greatest ever given to a British Minister, Mr. Asquith declared more strongly and definitely for complete national autonomy in Irish

affairs than the Irish members themselves, and with evident sincerity. He had come as the ambassador of peace from the British Democracy with the message that by justice and freedom "we mean to bring your great cause to a speedy and triumphant issue." Three great opportunities of the past had been abused (1) when the Treaty of Limerick was violated, (2) when Grattan's Parliament was first strangled and then destroyed, and (3) when Gladstone's measures were defeated. These were interludes in a story of misunderstanding and oppression, but "what has been has been." The vital clause of a measure that meets the aspirations of Grattan, O'Connell and Parnell has passed the House of Commons by a large majority. "The Bill will be sent to the Lords before Christmas, and the House of Lords has no longer the power to override the considered judgment of the country." The Bill gives full effect to Ireland's demand for "subject to some reservations which are special in their character and for the most part transient in duration, the Irish Parliament gets free and full authority to make and to administer the laws of Ireland." In finance she gets the full cost of present Irish services plus a start of \$2,500,000 yearly, besides her own economies, and she can reduce, increase and initiate taxation within a wide area. The veto restriction will rarely if ever come into practical exercise. There will be a parliament elected on a democratic suffrage, with an executive responsible to the Legislature. They could not be halted in the path of justice by a fraction of the people of Ulster or frightened by a problematic revolution for problematic grievances. He wanted to make voluntary the reluctant tie that had hitherto bound Ireland to Great Britain. Mr. Asquith received several addresses from Ulster Protestant Home Rulers. It is agreed that the Dublin meeting has greatly strengthened his hands in England and increased Ireland's confidence in the Premier and the Bill.

France.—It is reported that France and Russia have closed a compact to use their armies and navies jointly in the future for offense and defence.—The speech pronounced by Poincaré at the meeting of the Educational League at Gérardmer was unequivocally in favor of the "lay" school and the enforcement of the independence of the national school and the neutrality of public instruction. As a matter of fact it is the desire of the Government that the schools should not enjoy these privileges. They are neither independent nor neutral. He also reminded his hearers that during the six months just elapsed negotiations had been going on with Spain, England and Italy on colonial matters, and that in view of future events the naval and military resources of the country had been developed. In referring to Electoral Reform he demolished his enemy Clemenceau by showing that Clemenceau himself had been endeavoring to accomplish the same thing when in office, but had failed.—The spirit of the French Government with regard to religion may be judged from the fact that a

Sister of Charity was fined and imprisoned for violating the medical law, because she visited the sick and poor. The Minister of Justice, however, informed of the fact, ordered her release.

Germany.—On July 30, following a period of bitter suffering, Cardinal Anthony Hubert Fischer, Archbishop of Cologne, and for many years a distinguished Catholic leader in Germany, departed this life in Neuenahr, near Coblenz. The prelate's death followed an operation made necessary by a malignant carbuncle on his head. The remedy brought little relief; violent fever which intervened speedily shattered the strength of the cardinal and death came to him as a relief. The great churchman was the son of a humble teacher in the Volksschule of Jülich. Born in 1840, ordained priest in 1863, his first charge took him to Essen, where he filled for twenty-six years the post of instructor in Christian Doctrine in the gymnasium. On February 14, 1889, the future cardinal was named Auxiliary Bishop of Cologne, succeeding to the title of Archbishop of that city on March 19, 1903. Leo XIII created him cardinal in June of that same year, and on January 27, 1904, he was honored with the nomination to a seat in the Prussian House of Lords.—Last month a warning was issued by the German Government against the "perilous decrease" in the birth rate of the empire, and it was announced that there will shortly be an official inquiry into its causes. The birth rate has fallen steadily with slight interruptions from 42.6 per 1,000 of the population in 1876, to 30.7 in 1911. In Prussia there was a decrease of 30,417 in the births in 1911, as compared with the number reported in 1910. The falling off is much less marked in Catholic than in Protestant communities. The circumstance is noted that, up to the present, the population of Prussia has been increasing from 500,000 to 600,000 per annum, the comparatively satisfactory result being due in part to the decreasing death rate.—The new wireless station at Nauen, near Berlin, which is to replace the tower blown down in a terrific storm last March, is approaching completion. The Nauen tower is nearly 900 feet in height, and its radius of action will, it is expected, include New York.—Telegrams from Hamburg state that a party of fifty Boy Scouts, sailing from Leith, Scotland, August 1, for a trip to Germany, will not be allowed to land at that port. The authorities appear to regard the Scouts as part of a military organization.—The visit of the German-American teachers to the Fatherland has proved an unbroken series of delightful experiences. On July 31 the Empress received the entire party in audience at Wilhelmshohe Castle.

Austria.—A series of articles recently published in the *Oesterreichische Rundschau* in which the conduct of the war against Turkey is sharply criticized, appears to have given much offense to the authorities in Rome. The articles are signed by Parliamentary Representative

Chlumetzki, and in their frank analysis of the Italian operations against the Turks do not spare the feelings of the former. The impression made upon the powers in Rome can be gathered from the extraordinary action taken by them. Representative Chlumetzki, it appears, was made some time ago the recipient of the knightly cross and insignia of the Italian Order of Saints Maurice and Lazarus. This distinction Rome now has formally taken from him, repudiating its former action in his regard.—Early in July Parliament adjourned for the vacations. The record of the work done by the body, the second by the way elected under the more liberal conditions of universal and equal suffrage now prevailing in the kingdom, is not exactly creditable. Few of the reforms promised by the dominant party during the campaign in June, 1911, have materialized. The strength boasted after the elections was not such as to control the parliament and bring it to do real work. Much of the time of the session has been frittered away in factional quarrels and in subduing the obstruction of the minority parties. It was, indeed, only when the Government, through its parliamentary chief, threatened radical action, that it was able to bring its chief measures, the army bill and the budget, to a final vote. These with some few minor details of the Government's program approved hardly justify the claim made by the President of the body in closing the session, that the work of the session had been "rich in very desirable legislation."

Japan.—After an epoch-making reign of forty-four years, Mutsuhito, the Mikado of Japan, died at Tokio, of Bright's disease, on Monday, July 29. The accession ceremonies of Yoshihito, the crown prince, immediately followed the announcement of his father's death. Born in 1852, Mutsuhito ascended the throne at fourteen, and surrounding himself with wise counsellors, effected changes in the government and policy of Japan that were quite revolutionary in their character. He put an end to a feudal system that had been in vogue for many centuries, gave his people a constitution, opened the empire to Western influences, and favored the adoption of European customs, dress and educational systems, built up an efficient army and navy, was victorious in a war with China and subsequently with Russia, formed an alliance with Great Britain, and has committed Japan to a policy of aggressive expansion. "The Emperor was a hard worker," wrote President Taft in his official letter of condolence, "and gave great attention to matters of government. His genius for government was shown in his selection of Generals, Admirals and statesmen, who have reflected glory upon the Japanese nation." The late Mikado left five children, the eldest of whom, Yoshihito, who is Emperor now, was born August 31, 1897, is a warm favorite of the people, and will continue, as he announced in his first imperial edict, his father's policies. The new era that begins with Yoshihito's accession will be known as Taisai, "Great Righteousness."

QUESTIONS OF THE DAY

The People's Pope

I.

Twelve months ago the world stood in painful suspense while the Holy Father, entering the ninth year of his Pontificate, lay grievously ill in the Vatican; and the rumor that nine was the destined number of his years in the Chair of Peter, as in all the ecclesiastical charges he had held, increased the alarm of the credulous. The period has now been happily completed. On August 4, in the seventy-eighth year of his age, in the fifty-fourth of his priesthood, the thirty-eighth of his episcopacy, and the twenty-first of his cardinalate, Pius X celebrated the ninth anniversary of his elevation to the Papacy. There is good hope that the term will stretch far into the future; but these nine have been marvelously full and eventful years; they form a term complete in achievement if not in time, and therefore afford ample and pleasing opportunity to review the progress he has made, beyond all human expectation, in his grand program, "To reestablish all things in Christ."

By his profound intellect and masterly policy, by his luminous encyclicals on Christian education, the Sacred Scriptures and the rights of Labor, the Church, and humanity, Leo XIII for three decades had dazzled and dominated the world; it was fitting that his successor should be dowered with greatness. Moreover, there were crucial problems crying for solution. An atheistic government was devising cunning plans to strangle and destroy the Church of France; and throughout the world more insidious plots, hatched in the bosom of the Church itself, were threatening to corrupt it in its source, poison the fountain of truth, and banish revealed religion from the earth. Without, skepticism and atheistic Socialism were gaining ground; within, were methods and practices in administration and service, the cumbersome accretions of centuries, which needed drastic remedy. To meet these and other grave problems the cardinal electors chose a son of the people. They selected him not because of his origin nor despite it, only because they had come to feel that he was the man designed by the Holy Ghost to guide the Church through the dangers that confronted it; but it is a noble tribute to their integrity and to the true democracy of Catholicity, that these Princes of the Church, most of them of lofty lineage, should recognize as such a man one whose origin was of the humblest.

A pious pastor, a provincial prelate, he will, it was said, be merely a transition Pope, attending to parochial affairs, and in externals following as best he can the policy of his predecessor. Those knew better who had known the Patriarch of Venice; but those who had followed every step of his remarkable career knew that his ecclesiastical experience had been wide and deep and

varied, traversing the whole field of scholastic as well as pastoral activity, and training him step by step, in a course of rare completeness, for the Supreme Pastorate of Christendom.

Born June 2, 1835, of Joseph Sarto and Margaret Sanson, peasants of Riese, in the diocese of Treviso, he was heir to a long line of piety and purity. His parents taught him the first rudiments of the faith, and though they had but the twenty cents a day earned by his father as district messenger, and the mother's industry, to support their eight children, they managed to send Joseph, the eldest, when he had finished the village course, to the Latin school of Castelfranco. Twice every day from his eleventh to his fifteenth year he traversed the seven miles that intervened, and in his final examinations he secured the note of "eminent." His father, in straitened circumstances, sorely needed his aid, but Joseph yearned for the priesthood, and his mother prayed to God for help. Her prayer was heard. The village pastor secured a bursar from the Patriarch of Venice, and in 1850 Joseph Sarto entered the Seminary of Padua. Two years later, the head of the family died, and it seemed that the eldest, now seventeen, should become their provider. But the brave mother who had fostered his vocation from infancy was resolute that he should not sacrifice it now. "God will provide," she said. Redoubling her labors and economies, she brought up her family unaided, nor did the lofty dignities attained by her son ever tempt her from the humble tenor of her life. She lived to see him receive the cardinal's hat from the hands of Leo XIII, and when she died in 1894 he had these words inscribed on her tomb:

"Margaret Sanson, exemplary wife, prudent woman, incomparable mother. Resigned and gentle amidst joy and pain, with masculine wisdom she reared her children in a Christian manner, and, in her eighty-first year, she crowned a life of labor and sacrifice with the death of the just."

She was a valiant woman, and, like her in features and character, her eldest son was by nature and grace the heir of her nobility. He retained to the end the simplicity and frugality of his childhood and carried the poverty and grace-fashioned manners of Nazareth to the Palace of the Vatican.

Modernists and others, smarting under the crushing condemnation of his great encyclicals, have affected to deride the intellectual acumen of Pius X; and the fact that he succeeded a Pontiff of world-wide reputation for scholarship, and, having devoted his energies exclusively to the dioceses of which he had charge, seldom showed himself to the outer world, has misled not a few among us in the same direction. But such was not the opinion in Padua, Mantua and Venice. We have before us a copy of the notes assigned him by the professors of Padua in his final year when the Prefect of Studies was Corradini, afterwards a noted professor in the Royal University. In every subject,—theology, phil-

osophy, languages, history, mathematics, natural sciences,—he is marked "Eminently distinguished"; and the reasons assigned in each instance pay tribute to his clearness, acuteness, natural aptitude and exceptional acquirements. The professor of philosophy writes him down "a good thinker, distinguished both for the extent and profundity of his knowledge." When spiritual director of the Seminary of Treviso he filled, as occasion demanded, the chair of theology, canon law, philosophy and classics; and when president of the Seminary of Mantua he taught in addition to these subjects, mathematics and sciences. He directed the entire course, conducted the final examinations, and showed a profound knowledge of St. Thomas, of whose "Summa" he had written out, when a student, a complete compendium.

The decrees and statutes which he wrote with his own hand for the diocese of Mantua bear testimony to his acumen as a canonist; and not only his papal encyclicals, decrees and allocutions, but his homilies and pastorals of Venice and Mantua are replete with Scriptural learning and patristic knowledge, their depth of research and profundity of thought seasoned and sweetened by charity. That he had a strong, well-informed, original mind, clearness of thought, directness of expression, and that thinking power, which his professor noted, strengthened by experience and illumined by grace, will be clear to anyone who studies his encyclicals. And these despite the whisperings of envenomed foes are distinctively his own. They had all been formed in germ before he entered the Conclave of 1903.

Appointed curate of Tombolo 1858, his pastor, Padre Constantini, a learned and cultured priest, wrote of him: "They have sent me a young assistant and charged me to form him to the ministry; but the more I observe him the more I find in him such a combination of qualities, so much zeal, maturity and tact, that I could rather, even at my age, learn in his school." The curate also learned, submitting his sermons to the pastor, whose pruning hand would not suffer rhetoric to obscure instruction, and soon his fame as a preacher, wise, forceful and winning, had spread as far as Mantua and Venice. By mingling with the people and learning their ways and wants, he began to acquire an intimate knowledge of men, that most necessary accomplishment for those who are destined to govern men. As Curate of Tombolo and Pastor of Salzano (1867-1875) he opened and conducted night schools for the peasantry, gathered and taught classes of young men preparatory to the priesthood, formed rural banks, insurance companies, cooperative societies, and social conferences,—which he further extended as Bishop of Mantua—and he interested the rich and influential in the wants of the poor.

His knowledge of their wants and the compelling sympathy of his charity always kept him poor himself. Whatever he had he gave, and even as Patriarch of Venice he pawned his valuables to meet the needs of the sick and the indigent. He would visit the Jesuit College in

Venice at the hour when bread was distributed to the poor and insist on performing that office himself. The poor gathered to him as priest and Patriarch, and also men of every class and calling, for his sympathy went out to all. He gave of his possessions, his counsel and his time, and in return he gained an understanding of the mind and heart of the people possessed by no ruler of his age; and his love of them grew with his knowledge. This, and not his own origin, is why he is "the people's Pope." His legislative and administrative acts have been directed to meet the needs of the people because he knows and loves the people.

His motto, adopted in Salzano, was "*Io saro di tutti*," I shall belong to all; and as his first object was their spiritual good, he insisted on the prime necessity of sound, simple, well-prepared catechetical instruction for all the people. He used to tell the seminarians of Padua and the priests of Treviso: If you must choose between a sermon or a devotion, let your people go to the sermon; and if between catechetical instruction or vespers, let them attend the instruction. And when, as Bishop of Mantua, he reconstituted the seminary and assumed its presidency, he directed its curriculum and discipline to one purpose: thoroughly to equip his priests and imbue them with zeal, for the religious instruction of their people. The formation of a holy, zealous and learned clergy, on which he concentrated his best efforts in Mantua and Venice, has since found expression in his exhortations to the bishops and priests of the Catholic world.

He would have his clergy filled with the spirit of God, but he would not have them confine their energies within the walls of their churches. His two predecessors in Mantua had been forced from that See, because, in spite of their zealous efforts, they were unable to repress the disorders and rebellions that prevailed in the diocese. Bishop Sarto commenced his labors by convening a Synod, the first in 239 years, and when by wise legislation and gentle but resolute action he had established ecclesiastical discipline and renovated his clergy, he encouraged them to go out among the people and organize the laity of every class, especially the young; to found social and cooperative societies, and, through their agency, disseminate good and combat evil literature; and, while preserving the dignity of their sacred character, to promote in every legitimate way the temporal as well as the spiritual interests of their flocks. As priest and bishop he had set them a noble example, and the great Catholic Congress which he organized in Mantua gave the impulse to the numerous Christian social and economic institutions under Catholic auspices that have since spread throughout Italy.

M. KENNY, S.J.

Wage System in the Gospel

The parables are the special expression of Christ's teaching concerning His kingdom. Their subject is clearly indicated by our Lord Himself to be "the mys-

teries of the kingdom of heaven" (Matth. xiii: 11). It will be instructive, therefore, to turn to them for an illustration of His attitude towards the central aim of modern revolutionism.

The immediate object of Socialism is the abolition of the wage system. No movement which is not primarily directed at the accomplishment of this purpose can be spoken of as Socialistic. "We are organized for one purpose," says the *Call*, "that of obtaining control of the machinery of government and using it for the emancipation of the working class. We intend to take from the capitalist class every last one of the social tools of production. We intend to use those tools for the benefit of the producers themselves. We are bent on absolute revolution, the complete overturn of the present system, the annihilation of classes, the wiping out of national boundaries, the obliteration of race prejudices and race handicaps, and we shall do it through the overthrow of the wage system." (June 2, 1912.)

Socialism has likewise ulterior motives whose practical expression can be found in the anti-Catholic demonstrations we have had occasion to witness in every part of the world; but with them we are not concerned at present.

The wage system, which we here consider in the light of the parables, is undoubtedly not to be regarded as a divine institution which under no circumstances can ever be set aside. But its abolition in any instance, if desirable, must clearly be authorized by the laws of justice. The mere will of the majority, disposing at its pleasure of what in nowise belongs to it, as would be the case under Socialism, is utterly insufficient. To see, therefore, how free of all revolutionary purpose is the teaching of Christ, we need only turn to those passages of the Gospels that indicate His attitude towards this important problem of our times.

The system of wages, we find, occupies no inconsiderable place in the parables expounding the mysteries of the kingdom. While the economic question as such is never considered, except from its religious side, yet the position taken by Christ towards the existing order of His day is most defined and altogether unmistakable.

Turning to the Gospel written by St. Matthew we read: "The kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard." At different hours of the day he goes forth to engage them, and to each he gives what he considers a just pay for a long day's labor. Christ does not offer this parable as a justification for any economic system; but He nevertheless gives us a clear indication of the peaceful nature of His mission by accepting the existing conditions as the setting for His lesson, without breathing one word of revolution, as no Socialist agitator could refrain from doing.

Again God is pictured by Him as the "householder," the owner of a vineyard, who "lets it out to husbandmen," corresponding somewhat to the tenant workers in our day. In His own divine person He once more rep-

resents that system, the destruction of which Socialists pretend was His sole, or at least His prime, mission. We draw from all this, as before, no argument for the system, as if to establish it by divine authority; but we can not fail to see how utterly different from the Christ of modern revolutionism is the Christ of the Gospel.

The tenants in this last parable resolve to act upon Socialistic principles—setting aside violence—in as far as they are determined to obtain possession of the soil which they are tilling. It is the same purpose that Socialism proposes on a larger scale. With Marx as their text they could not have acted more consistently. The agrarian program adopted at the national convention (1912), which states that "actual use and occupancy shall be the only title to land," would, moreover, have fully sustained their position. Our Lord, however, clearly taught another lesson and insists upon the right of the owner to retain his possession, to transmit it to his heir, and to reap just profits from what he has invested, provided always that due remuneration is given to labor.

We need not carry the analogy farther, to the beating and stoning of the servants who come to demand the rental or the master's portion, and the killing of the heir who will not yield up his inheritance. Yet such, as Marx and others plainly admit, would be the result were Socialism ever to enforce its robbery in the name of a political majority. Some, we knew, speak of offering compensation; but this would be impossible, and if possible, would be impracticable. It certainly would never be attempted, since no logical Socialist ever has insisted, or ever can insist, upon any moral obligation to offer purchase money for the social means of production.

Of the rebellious husbandmen in the Gospel, who begin with Socialistic principles, and end in violence, as Socialism, despite all its protests must finally end, and as its favorite ideal, the French Revolution, likewise ended, Christ has only this to say: "He will bring those evil men to an evil end; and he will let out his vineyard to other husbandmen, that shall render him fruit in due season." (Matth. xxi: 41.) It is especially to be borne in mind that Christ here represented Himself as the son of the owner of the vineyard. Any such identification would be impossible for the Christ of Socialism and modern revolutionary Christianity.

The same observations may be made upon the parable of the talents, where the members of the kingdom of God upon earth are represented under the figure of servants to whom the master commits his money and from whom he expects an adequate return. So we might continue with illustrations drawn by Christ from the existing social conditions with never one insurrectionary lesson, but many to the contrary.

On the other hand, the Scriptures are no less strongly insistent upon the duties of the employer to the laborer engaged by him. The spirit of Christ in its scathing denunciation of all those who possess their wealth only

for the gratification of their ambition, lust and avarice, is perhaps nowhere more fully expressed than in the words of Saint James, which Socialists delight to quote, but which contain nothing more than the lesson daily taught by the Catholic Church:

"Go to now, ye rich men, weep and howl in your miseries, which shall come upon you.

"Your riches are corrupted: and your garments are moth-eaten.

"Your gold and silver is cankered: and the rust of them shall be for a testimony against you, and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days.

"Behold the hire of the laborers, who have reaped down your fields, which by fraud has been kept back by you, crieth: and the cry of them hath entered into the ears of the Lord of sabaoth." (James, v: 1-4.)

Even here it is to be noticed that there is no condemnation of the system of wages. The crime of the rich men here condemned in language so terrible is the sin of defrauding the laborer of his hire, a sin which cries to heaven for vengeance. It is, moreover, the sin for which Dives is condemned to the eternal fires of hell, because he lived in luxury while his heart was closed to the voice of God and to the cry of the poor, and the very dogs showed greater pity than he.

There is in the kingdom of God no place for the revolutionist. Neither, however, is there the slightest justification extended in it to the capitalist who exists only for the amassing of riches, and not for the service of God and his neighbor. Such a man Christ describes in His parable of the rich fool. Though his barns were filled to bursting, and his treasures hoarded up in safety, he thought only of his own selfish satisfaction.

"Thou fool," is the sentence pronounced upon him, "this night do they require thy soul of thee: and whose shall those things be which thou hast provided? So is he that layeth up treasures for himself and is not rich towards God." (Luke, xii: 20, 21.)

JOSEPH HUSSLEIN, S.J.

The Third Douma

Three or four weeks ago the Russian Parliament adjourned for the summer vacation. Before leaving St. Petersburg, however, most of the Deputies betook themselves to Tsarkoie-Selo to take part in a grand reception, where they were to meet the Tsar. His Majesty welcomed them effusively and expressed his satisfaction with the results of their parliamentary labors.

He had reason to be pleased with the Third Douma. It had shown itself properly docile to the Government, for during the five years of its existence only two or three times was there any manifestation, not of hostility, but of opposition to the desires of the Ministry. The influence of the Nationalists remained always in the ascendant.

One reason of this uninterrupted tractability may have been that it was on trial. The two previous Dumas had thoroughly discredited parliamentary government in Russia, and many a hardened old admirer of the methods of the past would have rejoiced to see the third Parliament as recalcitrant as its two predecessors. It would have afforded an excellent opportunity to dissolve it and restore the bureaucratic methods of former days, when the Government did not have to worry about the voice of the people. Hence, the Deputies were careful not to break out into those wild denunciations which were characteristic of the other Parliaments, and the Government found itself always able to keep these new-fledged legislators in excellent control. The result has been that representative government is now fairly well established in Russia. At least a beginning has been made.

Although the press found matter of amusement in discussing the age, the education, the salaries of the members, their various provincial idiosyncrasies, etc., nevertheless they kept faithfully and laboriously at their work and effected some excellent legislation. Of course, like most of such assemblies, there was no end of eloquence, and very often it was expended on subjects of no importance whatever, and although the number of new laws they passed amounted to as many as 2,400, as if to prove that in Russia, as elsewhere, people may be "too much governed," even when their legislators are not kings, yet a certain number of excellent enactments must be put down to the credit of the Third Douma. Thus they solved some of the difficulties in the agrarian question by facilitating land purchases; they provided for compensation in accidents to employees, and inaugurated reform measures for the army. In the matter of education the budget for primary instruction was doubled.

It has also given evidence of an inexhaustible fund of patriotism, and it voted willingly for the improvement both of the army and navy. In the navy especially they were intensely interested. As everyone knows, Russia has now no fleet, for the few antiquated war vessels that are afloat in Russian waters do not deserve the name. Such a condition the Douma regarded as unworthy of the Empire of the Czar, and saw, as the rest of the world does, that the Baltic was simply without defence against any chance aggressor.

The Government had frequently endeavored to get the consent of the Deputies to expend money for that purpose. But the looseness and disorder that prevailed in the naval administration always acted as a check on anything like enthusiasm, or even willingness to grant the credit demanded. But as soon as the abuses complained of were corrected and confidence was restored, the President of the House had only to ask for the appropriation and it was granted, almost without debate. Many millions were voted, and this outlay is regarded only as a beginning. Like England and Germany, the

country is bent on developing its armaments, and in a few years it will have a fleet worthy of its position among the great nations.

The one cloud on all this is the determination of the Government to force the national religion on all its subjects, and for that end to persecute all those who are not of the orthodox faith. In spite of its famous proclamation of liberty of conscience, any religious propaganda other than of the State religion is absolutely tabooed, and consequently Finland, which is largely Protestant, and Russian Poland, which is, of course, Catholic, are far from being at peace. The Finns are irritated and their sympathies are with their fellow-religionists in Germany, and the Poles are looking with longing eyes to Austria, where their compatriots are permitted to practice their religion. What would be the result of this discontent in case of war no one can foresee. The *Civiltà* of July 20th maintains that the Russian Government has knowingly and intentionally violated the imperial ukase of April 17, 1905, which granted religious liberty, and it shows convincingly that the Catholic Church is now more persecuted than ever in Russia. Indeed, Anatole Leroy-Beaulieu, whose competency in such matters is unquestioned, predicted two years ago that the much-lauded ukase would soon be a dead letter, and at that time Russian orthodoxy had not the power that it has to-day. He foretold all that was to happen, the separation of the Uniate districts of Lublin and Siedlees from Poland, and the like, and how everyone in Russia who is not *orthodox*, or of the Russian faith, would be regarded as a rebel.

Looking at it from its lowest aspect the ordinary man must regard it as very bad politics. Whatever may be the feelings of the Protestant Finns, it is sure that if the Russian Poles were treated half decently by the Government, from which they have suffered so much, they would be as loyal to the Czar as their brethren are to the Emperor of Austria.

X.

Luxemburg and Its New Sovereign

The Grand Duchy of Luxemburg, a mere speck on the map of Europe, but politically important on account of its position as a frontier State between France, Germany, Belgium and Holland, was handed over by the Congress of Vienna, in 1814, to the princes of Orange-Nassau, and, in consequence, it became part of the Kingdom of Holland.

In 1890, when Queen Wilhelmina ascended the Dutch throne, the grand duchy, where the Salic Law was in force, reverted to the Grand Duke Adolphus of Nassau, who, in 1866, had been dispossessed by Prussia of his hereditary duchy of Nassau. He was succeeded by his son, William, a Protestant like himself, who married in 1893 a Catholic princess: Maria Anna of Bragança, daughter of the Portuguese prince, Dom Miguel, once a candidate to the throne of Portugal. According to an

arrangement which the grand duke faithfully respected, the children born of this marriage were brought up in their mother's religion, which is also the religion of the Grand Duchy of Luxemburg.

Bitter was the disappointment of his loyal subjects when, in quick succession, six daughters, the Princesses Maria Adelaide, Charlotte, Hilda, Antoinette, Elizabeth and Sophie, were born to Duke William. However, to the people's great relief and satisfaction, a law issued on July 10, 1907, modified the Constitution of the little State, abolished the Salic Law and appointed the eldest daughter of Duke William and his Catholic wife, heiress of the Grand Duchy of Luxemburg, to the exclusion of her Nassau cousins. On the twenty-fifth day of February last, the grand duke died, after a long and painful illness, and Princess Maria Adelaide, aged seventeen, was proclaimed his successor. During four months more, till she attained her eighteenth birthday, the reins of government were held by her mother, the widowed Grand Duchess, Maria Anna, who, during her husband's long illness, had already acted as regent.

On June 15, the young sovereign, a slight, fragile, dark-eyed girl, attained her majority and, a few days later, she was solemnly enthroned as Grand Duchess of Luxemburg. There was a striking contrast between her youthful appearance and her visible timidity and the solemn celebration, in which she had to take a leading part. But she read her opening speech firmly and well, and stated her intention of upholding the proud motto of the warlike race from which she springs: "*Je maintiendrai.*"

Those who, some twenty years ago visited the Grand Duchy, could not but be impressed by the strong faith of its inhabitants. Life in Luxemburg seemed, in this restless age, extraordinarily peaceful and easy, the Grand Duke was a wise and liberal ruler, the taxes were insignificant, the people happy and contented, were in harmony with the smiling aspect of a singularly fertile and picturesque country. The outward aspect of the grand duchy, with its miniature hills, forests, rivers and valleys, is unchanged; the banks of the Moselle, the walled capital on its steep rock, the wild valley of l'Our, have kept their charm, but the anti-clerical spirit of their French neighbors has, within the last few years, contaminated this hitherto unsophisticated people; thus it happens that a task of no little difficulty lies before the girl sovereign.

The Prime Minister, M. Eyschen, who for the last thirty years has practically directed the politics of the grand duchy, has nothing of the rabid irreligion of M. Combes; he is a patriot, and it is mainly through his influence that the Catholic dynasty has ascended the throne in the person of the little Grand Duchess Marie Adelaide. But, impelled by mistaken ideas of liberalism, he has worked, on the one hand, to strengthen the position of the Catholic sovereign, and on the other to develop the power of the Freethinkers and Freemasons.

He is a striking example of the evil that may be wrought by politicians, who vainly seek to retain their popularity by conciliating all parties.

The consequence of this vacillating policy which has imprudently flattered the Freethinkers, for fear of incurring their enmity, is that the Liberals, or rather the anti-Clericals, are more influential in the Grand Duchy under the Catholic Grand Duchess than they were under her Protestant father and grandfather. It would seem as if M. Eyschen, who from patriotism, favored Duke William's marriage with a Catholic, felt as though he owed some kind of reparation to the adverse party, hence his unwise and unfair tolerance of the growing power of the anti-clericals. Even in such small matters as the giving of decorations or of invitations to Court, the leading Freemasons are treated with more distinction than the Bishop of Luxemburg, and the Duchess Regent seems, in this respect, to have unfortunately yielded to her Prime Minister's influence. Another significant symptom is the official and public recognition of the International Congress of Freemasons, that was recently held at Luxemburg; its leaders were publicly welcomed by the "bourgmestre" of the city, and at the Congress of Freemasonry, held in Rome, in September, 1911, the delegate from Luxemburg informed his foreign colleagues that, ere long, they would hear "good news" from the Grand Duchy.

These mysterious words are now clear. At the present moment frantic efforts are being made by the Luxemburg Freemasons to secularize the education of the people. According to the law of the land the education of the boys is in the hands of the State, that of the girls is free. So far catechism is still taught in the boys' schools, but it is no longer obligatory, and by order of government the prayers said before and after the classes have been suppressed. The teaching of certain professors is daily becoming more anti-religious, and a law has just been voted by the Chambers which, in spite of a few hypocritical concessions to Catholic opinion, is framed with a view to un-Christianizing the youth of the country. It allows the priests to teach catechism in the schools, but with tyrannical restrictions that will render their ministry almost useless. It makes the foundation of free schools an impossibility and puts the Catholics in an inferior and humiliating position, although they form the majority of the population.

If this iniquitous law is carried out the education of boys inevitably becomes what the framers of the law call neutral, but is really irreligious. As for the girls, the municipality of Luxemburg has decided to establish a *lycée*, for the higher education of women, in buildings that belong to the State, but which have, so far, been occupied by a Congregation of Nuns, whose excellent educational work is above reproach. Given the freethinking opinions of the promoters of the scheme, it is easy to imagine in what spirit the *lycée* will be conducted.

The Bishop of Luxemburg has taken a decided posi-

tion with regard to the proposed law on education; in a spirited pastoral letter he declares that it can not be accepted by the Church, and the Catholics of the country, encouraged by the example of their Belgian neighbors, seem ready to rally round their chief pastor.

Very pathetic is the position of the girl of eighteen, whose signature is needed to enforce the law. The Grand Duchess, Marie Adelaide, is, say those who know best, sincerely religious and thoughtful beyond her years; when she was enthroned she faced the responsibilities that lay before her with more gravity than elation. In her veins runs the blood of the determined rulers and splendid soldiers of the House of Nassau; and together with their courage, she has surely inherited the religious traditions of another of her ancestors, St. Louis, and of a Dominican saint belonging to her family, Yolande of Nassau, who one day, it is hoped, will be raised to the altars of the Church. May the saints of her race inspire the young sovereign to meet the difficulties that lie before her with a clear mind, a right purpose and a strong will. Concessions to the Liberals, Socialists and Freemasons mean, not only the defeat of religion, but at a more distant period the overthrow of the throne itself.

ANGLO-FRENCH CATHOLIC.

The new Turkish Cabinet includes three former Grand Viziers, Kiamil Pacha, Hilmi Pacha and Ferid Pacha. The last mentioned, being an Albanian, is likely to have a great influence in tranquillizing his countrymen.

Mouktar, the Premier, is more of a soldier than a statesman. His success in the Greco-Turkish war made him the idol of the soldiers. Indeed that, with his advanced liberal ideas, resulted in his being exiled to Egypt in the quality of High Commissioner of Abdul Hamid. After the constitution was proclaimed he returned to Turkey and was elected to the Senate and then became presiding officer of that body. His son is Minister of Marine.

The principal man in the Cabinet is Kiamil Pacha. He is 85 years old and is hated by the Young Turks. His nomination is a setback for them. Under his guidance it is likely that Turkey's foreign policy will zigzag towards England, for he has been always held in high regard by that country. In 1891, when he was Grand Vizier, he had a difference with the Sultan on account of certain projects of reform, and was kept a prisoner in his own house. It was English influence that restored him to favor and brought him back again to public life. It is of general interest that the Minister of War, Nazim Pacha, is an old student of the Military Academy of Saint-Cyr, in France.

It is often said that if Cardinal Rampolla and not Cardinal Merry del Val had been Secretary of State or Pope, the rupture of France with Rome would never

have occurred. M. Leo Archer, in a paper on "The True Spirit of the Vatican," denounces this as absolutely false. For in the consultations held at Rome prior to the rejection of the law of 1905, no one was more hostile to it than Cardinal Rampolla. He denounced it as a nullification of the hierarchy's prerogatives and he strongly urged the Pope to refuse the French offer. Indeed, he could not have acted otherwise, for there was question not of persons, but of the principles according to which the Church governs. There is no doubt that he would act in the same way at the present time.

M. Héron de Villefosse has communicated to the Academy of Inscriptions an interesting epigraphical discovery just made at Saint-Martin, in the territory known as Bourbon-Lancy.

In an excavation made near the nave of the church of Saint-Martin a votive slab of white marble was found on which was an inscription in honor of "Borvo" and "Damona," the deities of an adjacent spring. "Borvo" is thus of Gallic origin, and he was supposed to preside over all the thermal waters of Gaul. The names of certain places such as Bourbon-Lancy, Bourbon l'Archambault, Bourbonne-les-Bains, etc., are derived from this name of the old pagan god "Borvo." So also is the name of the royal house of Bourbon.

According to statistics reproduced in *El Pueblo*, the influential Catholic daily newspaper of Buenos Aires, divorce not only breaks up families, but also proves to be a deadly agent in cases of suicide and insanity. In the kingdom of Prussia, for example, out of 620 cases of suicide among women, married, single, widows and divorced, 348 were in the last named class; and among men, married, single, widowers and divorced, out of 4,388 cases, 2,834 were divorced. In the kingdom of Wurtemberg, reports covering the several classes enumerated give a total of insanity cases among women of 2,265, of whom 1,510 were divorced; while in 2,198 cases among men, 1,494 were divorced.

The laws of God cannot be trampled on with impunity, and often in the very transgression of the law man meets with the punishment for his sin. Divorce, in itself an evil, becomes the origin of many more evils, for it makes for disunion, discord, hate, and even death.

A despatch from Constantinople announces that Italian spies are poisoning the wells inside the Arab lines. One has been caught with a bottle of poison in his pocket. One or two of the partisans of Turkey may believe this silly story. The others in rejecting it will abandon also whatever faith they had in the victories that Constantinople has reported so frequently.

IN MISSION FIELDS

The Church in Korea

The action of Japanese officials in power in Korea in accusing American Protestant missionaries of a murder conspiracy has been condemned by the various mission boards whose representatives have been under fire. The State Department at Washington has been asked to interfere and to inquire into the charges that the Japanese officials used torture to extort a so-called confession from Korean Christians. No doubt a rigorous examination will be made, and it will be decided without delay whether or not the case calls for official action.

It is interesting to note the establishment of the Catholic Faith in Korea as far back as 1781, and the attitude of the Japanese officials of to-day serves to recall the persecutions suffered by the early Korean Catholics and the European missionaries. Japan received the Faith from St. Francis Xavier, and for a century Christianity flourished there. When it disappeared from the kingdom, the survivors of so many massacres bore with them to their retreat in the mountains many of the practices, and in a mutilated form, two of the Sacraments of the Catholic Faith. Korea, however, presents even a more miraculous history. It was cut off from the outer world, and it had never seen a priest. At the end of the eighteenth century several native students came across some religious treatises in Chinese. One of them, a Peter Seng-Houni, became acquainted with the Bishop of Peking, a Portuguese Franciscan. On his return to his own country he took with him religious books, crucifixes and sacred pictures, which he distributed among his friends. He instructed and baptized a number of his countrymen, who in turn became catechists and spread the truths of the Faith. They instructed the neophytes in Christian practices, the sanctification of Sunday, the observance of fasts and abstinence, and according to their knowledge even the Sacrament of marriage.

Ten years later the first Catholic priest entered Korea. In the meantime, thinking that they could transmit the priesthood, as they did baptism, they consecrated a bishop and ordained a number of priests, following the description of Peter Seng-Houni, who had seen an ordination ceremony in Peking. When informed of their errors they immediately obeyed the order of the Bishop of Peking and discontinued their practices. In 1791, the first persecution broke out, and the history of fidelity of the neophytes to their new-found faith is one of the most glorious pages of the Church. In 1794, the first priest, Father James Tsiou, sent by the Bishop of Peking, arrived in Korea. He found more than four thousand Christians. His ministry was blessed with splendid results, and for seven years the number steadily increased. In 1801 the second persecution broke out, and Father Tsiou, thinking to avert danger from his people, delivered himself up to the authorities, and was beheaded, after undergoing indescribable tortures.

In 1831, a Vicariate Apostolic was established, but the first European missionary did not gain an entrance to the country until 1836. It is worthy of remark that the Korean Church for forty-seven years carried on its work without priests, without any Sacraments, except baptism, and with no preaching save that of the catechists. It passed through the general persecutions of 1791, 1801, 1815, and 1827, and enrolled as martyrs more than a thousand confessors of the Faith. Time and again ad-

dresses were sent to Rome, asking for priests, but owing to the unsettled condition of many countries in Europe a favorable answer could not be given.

In 1831, Bishop Bruguière was appointed Vicar Apostolic of Korea, by Gregory XVI. After incredible hardships which he suffered in passing through China and Mongolia, he died in Tartary, just as he was about to enter the country of his mission. The second bishop, Mgr. Imbert, gained entrance to the kingdom in 1837, but two years later he and two priests were beheaded. This persecution was more general and systematic than the preceding ones, but the Korean Catholics remained faithful, and the apostasies were few. Five years elapsed before a priest succeeded in passing the blockade, which had been established all along the Korean frontier to prevent the entrance of Europeans. Bishop Ferreol, a Father Daveluy, and a young Korean priest, Andrew Kim, who had been ordained in China, succeeded in gaining an entrance. The latter was sent ahead into the interior, fell into the hands of the soldiery, and after a heroic confession of the Faith was beheaded. The bishop, worn out by privations and sufferings, died a short time after, making the third Vicar Apostolic that the Church had lost in Korea in ten years.

The entire history of the succeeding bishops down to the year 1883 is written in the blood of the devoted prelates who offered their lives for the Faith, and in the hope that God would bless the Korean mission, for which they had given their lives. In that year Bishop Blanc was consecrated at Nagasaki, Japan, and returned to his Vicariate on board a German vessel. He immediately set to work to organize his forces, consisting of eight missionaries and seven thousand Christians. In 1885, the first orphanage was established, and a home for the aged. They were at first placed in charge of native Christians, but in 1888 the Sisters of St. Paul of Chartres assumed control. To-day the number of Catholics in Korea is 78,619. There are two bishops, 51 European and 15 native priests. A seminary, fully equipped, is now supplying Korean priests, and at present fifty young natives are pursuing their studies in preparation for the priesthood. There are 73 churches and chapels and 124 schools, three dispensaries and an hospital. These are astonishing figures when it is recalled that the persecutions ended only three decades ago.

The erection of the Catholic cathedral at Seoul marks distinctly the progress that the Church had made since the close of the days when to be a Catholic meant death. The Sisters of St. Paul of Chartres have received into their community native girls who wished to embrace religious life. There are now 23 professed Korean Sisters and thirty-eight novices and postulants. Bishop Mutel bears upon his episcopal seal the words, "*Florete, flores Martyrum*," flourish, flowers of the martyrs. After more than a century of unparalleled sufferings the Korean Church at last is at peace. This blessed result is the work of God, helped by the heroic constancy of the native Christians and the self-sacrificing priests who gave their lives to win the blessing of faith for the people of their adopted country. The Catholic missionaries laboring in the mission field of Korea to-day are occupied with their Master's business, content with the liberty afforded by the regency of Japan to give the Gospel Message to the people of Korea, who seem so well disposed to accept it.

JOHN J. DUNN.

CORRESPONDENCE

Art Without Ideals

MADRID, July 9, 1912.

The annual national exposition of the fine arts was closed yesterday. If art in its various manifestations may be considered as an index to the spirit of a country, we are forced to conclude from the exposition that has just been brought to a close that Spanish society of to-day is characterized by a lamentable lack of lofty ideals.

The productions that we have been privileged to study during the exposition have not been few in number nor wanting in true merit. From the purely technical point of view, we are ready to admit that our artists, whether painters or sculptors, show progress from year to year, so much so that the glories of the past would surely admire and might possibly envy the achievements of their successors, especially in light effects, in harmonious blending of colors, in exactness of reproduction, and in technique in general, as portrayed by portrait artists and landscape artists as well. Nevertheless, after having traversed the vast halls where we have admired the many canvases upon which art has placed figures so lifelike and scenes so fair and charming, reflection upon them drives home the lesson that we have viewed and enjoyed what was in truth artificial, studied, realistic and showy, without a suggestion of the agreeable, the unaffected, the sublime. There was no soul. High ideal was absent. The art of to-day is without pinions for flight to lofty regions; it sluggishly crawls along the line of petty daily emotions. It is like the sparrow in the street instead of resembling the kingly eagle which rises to mighty heights and wings its way through space. Is there a divorce between the soul of Spanish art and the soul of that society which inspires and gives it life?

We think not. Spanish art is devoid of high ideals, because Spanish society is devoid of them. We live in a cold and positivistic world, which is at one time subject to sheer tedium and at another to a feverish eagerness for pleasure which is at once trifling, light, and freakish; in a world whose supreme ambition is to win a place among royal officials, or in a successful business enterprise, whose noblest aspiration is after an easy life without heartaches or headaches, without great exertion and without difficulties in the way. And as art is the faithful reflection of the sentiments and longings of its time and place, hence it is that our artists devote themselves to works which are painfully frivolous.

When our nation was profoundly and ardently religious, when faith was the very life of minds and hearts and an inexhaustible fountain of spiritual strength, art sought and found in the truths of religion its inspiration for those masterpieces whose fame is imperishable. Patriotism also gave its motives for productions which were instinct with the spirit of the nation when the heroes of old and their mighty achievements were treated by brush or chisel.

But all that seems to have passed away. In the exposition that has just closed, not a canvas spoke of religion; not a canvas spoke of history. It would not be rash to say that religion and history no longer affect the artist. The supernatural and the patriotic are words that have lost their inspirational force. The result of the anti-religious and anti-patriotic propaganda which has afflicted our country is that our artists produce nothing but little canvases, pleasing to the eye because they are

rich in light and color, but not appealing to the higher faculties, not stirring the soul.

Is the time at hand when art will appeal only to the artists? If everything is to be reduced to a question of technique or execution, how is the attention of the public to be secured? If art does not serve to stir the souls of the people, to arouse in them esthetic sentiments of an uplifting and almost sacred nature, of what avail is art? However faithful may be the representation of a sunset or of moonbeams dancing on the water, the canvas falls short of the reality, for it can never have the life, the charm and the majesty of nature. There is no need of visiting a museum for the sake of viewing a smiling meadow or a bosky dell; it is easier, more agreeable, and more hygienic to go to the country and gaze upon the original.

In fine, the decadence of our national art is evident and notorious. It may be traced from the time of the war with the United States, when we lost our colonies, our ships and our property; but all this was a trifle, for we also lost faith in ourselves, we lost the ideal of patriotism, we lost those generous sentiments towards Spain, our afflicted mother country, and we heard from the lips of some of our countrymen that it was time to lock the tomb of the Cid Campeador with a double lock, to forget what Spain had been, and to close our eyes to what a Spaniard might be in the realm of painting and sculpture.

NORBERTO TORCAL.

Meanness of French Anti-Clericalism

PARIS, July 13, 1912.

Small happenings show how the wind of anti-Christian despotism still sweeps through France and strives to lay bare and devastate every field of Christian planting. Two recent occurrences make one smile even though the background be a serious injustice.

At La Ferté-Saint-Aubin, in the Loiret, there is a gymnastic society—the Cadets de Sologne—which is taught and directed by one of the priests of the parish. This society is very flourishing. The young men who compose it are remarkably strong and active and have never failed to win prizes in the gymnastic contests in which they have frequently taken part.

But these Cadets de Sologne did not on last Sunday appear at a competition organized in their own town, at La Ferté-Saint-Aubin. You must know that the government looks with an evil eye upon any gymnastics which are not "anti-clerical," for it would appear there can be nothing more prone to develop "obscurantism," as well as the biceps muscles, than instruction in gymnastics. Apparently the radicals must be saying to one another that the day when a majority of the youths of a country shall be strong and pugnacious will be unpropitious for the radical government, as these same youths would be apt to seize by the shoulders and throw to the ground all the radical politicians. However, whether this be the true explanation or no, the fact is that the Cadets de Sologne, who care little about politics, were included in the list of competing societies.

The Prefect of the Loiret, who had been asked to preside at the match, demanded at once upon his arrival to know if the Cadets de Sologne appeared upon the program.

"Most certainly, Monsieur le Préfet," was the answer. "These boys are our very best gymnasts."

"But does their teacher accompany them?" asked the Prefect anxiously.

"He is their monitor; also, he must be there to superintend the exercises."

"And do you imagine for a moment," exclaimed the irate functionary, "that I, in the uniform of a Prefect of the Third Republic, would consent to head a procession in which a priest is to march dressed in his clerical coat?"

The Prefect, however, being a man of taste and elegance, suggested the following highly appropriate solution of the difficulty: the teacher of the Cadets de Sologne had only to discard for this occasion his priest's garb and appear in gymnastic costume; on this condition alone would Monsieur le Préfet tolerate his presence in the procession.

Instead of accepting with pleasure the ingenious offer of the Prefect, and rendering homage to his conciliatory spirit, the Cadets de Sologne preferred to retire from the contest. Decidedly, one can see that there is nothing to expect from the obstinate intolerance of "clericals."

The second story tells of another Prefect—this time of Rennes. It appears in the *Echo de Paris* of yesterday and is entitled, "The Prefect and Little Children." The writer of the article says: "I have so often spoken of the patriotic anguish which has been aroused in the French people by the most recent statistics regarding the continued progress of depopulation in France that I hasten to ask your readers to join me in admiring the attitude of the present administration in the presence of this calamity, and how its representatives have united to encourage numerous families.

"On the third of November, 1895, the marriage took place at the Church of Saint Vincent des Laudes, in Ile-et-Vilaine, of François-Marie Gilbert, a farmer, and Jeanne-Marie Olivon, a domestic servant. The result of this marriage has been twelve children, the youngest born in 1911.

"Twelve children full of life and health, eight girls and four boys, whom the father and mother brought up honestly and bravely, without complaint, with their hard earnings, that is to say, with an average sum of three francs and fifty centimes (70 cents) a day. However, upon the birth of a twelfth child the neighbors began to bestir themselves. They had heard a good deal of fuss over depopulation and about encouragement and protection to be given to numerous families. What family, thought they, could be more deserving of encouragement and assistance than the Gilbert family? A request for assistance was drawn up and presented to the Prefect of Rennes, containing the names of the children and the dates of their birth."

Now it happened that among the several different names given to each child, boy and girl, occurred (as is often done in the case of French families) the name of Marie, always repeated. Monsieur le Préfet, as he scanned this list, tapped with his pencil upon this name "Marie" occurring so suspiciously often. It smelt of clericalism.

The Prefect at once despatched a good and faithful messenger to Saint-Vincent-des-Laudes, who had no trouble in discovering the sad truth: the Gilberts were honest, hard-working people, respected by everybody, but they had kept to the deplorable custom of going to Mass every Sunday, and their children—their twelve children—were receiving a Christian education. This was quite enough for Monsieur the Prefect of Ile-et-Vilaine. The assistance asked for was refused. How dreadful indeed it would seem to the government that France should be repopulated if it should be to fill the churches?

M. L. S.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, AUGUST 10, 1912.

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The Irish National Party

In proposing a vote of thanks to Mr. Redmond at the end of the Dublin meeting, the British Premier paid a handsome and well-deserved tribute to the Irish Leader and his colleagues. The Master of Elibank had said that "Ireland is fortunate in having such leaders. They are men who, if they wished, could have risen to the highest place in British Governments by their intellectual and parliamentary powers, and yet they had denied themselves, only keeping one issue before them, the victory of the cause of Ireland." Mr. Asquith associated himself with this statement, and added:

"I know of no party which in proportion to its numbers and opportunity makes so skilful a use of the House of Commons and its procedure. It is now almost a tradition that they have become the genius of parliamentary strategy and tact. I could add an expression of our admiration of the chivalry and unselfishness and patriotic devotedness that characterized both the leader and the rank and file of that Party during the whole of its existence. Their persistent self-denial," the Premier continued, "had impressed Parliament even more than their skill and ability. They had deliberately and consistently foregone the rewards of political ambition that are open to all other parties and members, devoting their time and energy to their country's cause. Flattery was not his gift, but honesty demanded that tribute and also this, that 'both as a master of political strategy and a devoted advocate of her cause, Ireland may well be proud of her Leader.'"

The tribute will be heartily endorsed by all who recognize the integrity of political representatives as a prime safeguard of democratic institutions, but generous as it is, it does not measure up to the full merits of the Irish Party. Poor men, for the most part, they have been pitted for over thirty years against one or other of the

great English parties, and at all times against the most powerful and wealthy interests, and in no instance has their fidelity or honesty been even questioned. They have had their quarrels on occasion, but have never avenged their grievances by surrender of their principles. After the Parnell rupture there were violent mutual recriminations, but though immense sums had passed through the hands of the leaders in the Land League campaign, not one was even accused of misappropriation of funds; and while several have incurred personal losses, none has profited financially by the national struggle. They were wont for decades to suffer rebuffs, denunciations, expulsion and imprisonment at the hands of British Ministers for defending not only their own, but every oppressed people, and now they are receiving compliments only when their country is receiving freedom.

Meanwhile, they enjoyed higher appreciation. Religious authorities may have disapproved occasional acts or expressions of individuals or groups, but the Irish Hierarchy has supported the Irish Party against all its enemies and approved its course; Cardinal Bourne, Archbishop of Westminster, attested their invaluable services to English Catholic education, even to the detriment of their party interests; and the Holy Father, writing to the Archbishop of Dublin, paid tribute to the services they had rendered, not only to their own country, politically, socially and religiously, but to all the Catholics in the British Empire. They have struck an insult to Catholics of three centuries from the Coronation Oath of the British Sovereign. Now that their unconquerable persistence in an unequal fight is winning its reward every friend of constitutional liberty will bless them.

An Anglican Bishop's Plan to Capture Trade

The Lord Bishop of the Falkland Islands is begging in England. He wants £100,000, an extraordinary sum for a territory so narrow and so small a population, one might think who does not know that the diocese of the Falkland Islands includes all the countries of the west coast of South America, with Bolivia into the bargain. The Archbishop of Canterbury and the Archbishop of York have blessed their colonial brother's appeal; and, to make assurance doubly sure, he has got as trustees men of business such as do not lend their names to enterprises doomed to failure. Among them is Lord Northcliffe, of the *Daily Mail*.

What does the Bishop want with the money? He can have no idea of converting the Latin Americans to Anglicanism, for Lord Northcliffe and his fellows would not share in so hopeless a scheme. Neither can it be to minister to the English in South America. Lord Northcliffe could tell him that no sane Englishman at home would contribute to such a course for two reasons. First, because the English in South America went thither to better themselves. They have succeeded, as a rule,

and are quite able to support the ministers of the Church of England, if they want them. Second, they do not want them. Everybody acquainted with the English commercial colonies of South America, or of anywhere else, knows that religion is the last thing to interest them. Even when at home they were not given to church-going: once abroad they drop it altogether.

Why then does a practical man like Lord Northcliffe back the Bishop's scheme? The answer seems to be because the Bishop is also a practical man after his own heart. The *Spectator*, not remarkable for religion, praised the scheme warmly on April 13 last, and the Bishop reprints its article as his appeal. This is the argument. At present a third of the trade of the west coast is in English hands. The opening of the Panama Canal will cause a great increase of trade, of which England ought to have a corresponding share. The establishment of English schools, modelled after the great public schools of England, and of hospitals and nursing homes, will "strengthen British influence," and give Englishmen "a firm foothold in the countries."

We must admit that there is in the article some vague reference to "religious work" other than schools and hospitals. But whatever it may be it is recommended to the British public only as a means of increasing British influence and British trade. It is an attractive idea, but whether the Bishop gets the money or not we have a notion that ten years hence Anglicanism on the west coast will be as futile a thing as it is to-day; while, as for the trade, it will be in the hands of those who send out the best commercial travelers, no matter what the Bishop of the Falkland Islands may attempt.

Light in the Darkness

In these days of bitter humiliation, when the press is reeking with the records of horrible crimes of every description, when religion is rapidly losing its hold upon our people—millions of them never entering the doors of a church of any kind—and when organized anarchy is openly plotting the destruction of all our civic, domestic, and political institutions, it is a comfort to find a death notice like the following in one of the daily papers, although death notices are not usually intended for consolation. It records the departure from this life of an old man of eighty-two and it is followed by the "resolutions" of his business associates. It is worth quoting in full:—

HEENAN—On Monday, July 29, 1912, James Heenan, in his 82d year. Funeral from his late residence, 165 6th av., Brooklyn, on Thursday, August 1, at half-past nine A. M.; requiem Mass at St. Augustine's Church, corner 6th av. and Sterling place.

The American Exchange National Bank, New York.

At a meeting of the Board of Directors of this bank held this day the following was ordered spread upon the minutes of the meeting:—

The directors of this bank, with deep sorrow, have learned of the death of Mr. James Heenan, who for fifty-eight years has been in the employ of this bank. During this long service his conduct has been marked by the splendid virtues of rare fidelity, incorruptible honesty, and unswerving devotion to every duty committed to his charge. Devoid of selfish ambition, his whole care was at all times the sedulous guarding of the interests of the bank and the faithful performance of his duty to it. That duty for a great many years was *the custody of the cash of the bank*, and the confidence which he inspired by the excellence of his virtues was an unfailing comfort and security to the officers of the bank, while the merits of his good example edified his fellow workers.

Beloved and respected in the highest degree by all who knew him, he has passed away, leaving to his children the priceless memory of a noble life.

The directors of this bank express their sincere sympathy to his family, and order that this testimony of their appreciation of the rare quality of his many virtues be spread upon the minutes of this Board.

(Signed)

Edward Burns, Vice-President.

Epitaphs and mortuary eulogies are not commonly accepted as historical documents, but the life-long practice by this splendid old Christian of the precepts of his religion, his loving and affectionate study of its doctrines, and the teaching of them to others, both of which were the inspiration of his uninterrupted works of benevolence and charity, are of common knowledge in the neighborhood where he lived. The glory of such a life is the best inheritance a man can leave to his children, and the best corrective of the disorders which irreligion inflicts on a nation.

Summer Vacation Schools

The Rev. Francis J. Finn, S.J., of St. Xavier's, Cincinnati, commenting in his *Church Calendar* on an editorial in our issue of July 20th, suggesting the establishment of Catholic vacation schools, like Father Belford's, of Brooklyn, asks his readers:

"Why can't we do the same thing at St. Xavier's? Why can't we get the little ones together from say, ninety-three to eleven-thirty? It would cost money, it is true; but if the thing is worth while the money would come," then observes in a note at the end of his remarks, "Since writing the above, a vacation school has been started in St. Xavier's school yard."

With regard to AMERICA's proposal that moving picture machines be installed in our parish schools to attract the children from the streets, as Mgr. Kean has done in New York, Father Finn writes, that St. Xavier's also has a cinematograph.

"Every Tuesday night," we are told, "it gives a moving picture show, not only to adults who pay for admission, but also to all the children of the parish who attended the children's Mass on the preceding Sunday. Best of all, this entertainment is *in the open air*. The back yard of St. Xavier's school becomes each Tuesday night an air-dome, the only air-dome in the downtown district of Cincinnati. The

show for the children begins at 7.30, and is repeated at 8.20 for the benefit of the men and women. Over six hundred attend these two performances."

Father Finn thus bears testimony to the feasibility of these enterprises. Why should not every well-organized parish in all our cities have something similar?

France and the Vatican

There is a flurry in France about the possibility of re-establishing official communications with the Vatican. Even the anti-Christian politicians who rule the country are said to desire it, not because of any change of heart, however, but because they are worried about the loss of French influence in Morocco. Chaplains must be provided for the troops, resident priests for the colonists, and missionaries for the natives. But the only priests in Morocco are Spaniards, and naturally they will not be likely to inculcate loyalty to France. Of course any modification of these conditions must come from Rome. But it is impossible to go to Rome, for France has no representative at the Vatican, and, on the other hand, the Vatican will not consider any proposition from the Government if conveyed by an unauthorized private individual.

This attitude of the Pope has, if the facts are correctly reported, somewhat scandalized a certain number of supersensitive Frenchmen, who do not like to see the Sovereign Pontiff insisting upon the exigencies of diplomacy when there is a question of apostolic devotedness. But all this dissatisfaction and possibly also the desire of the politicians to renew relations with the Holy See will disappear when the letter written by a Franciscan in Morocco gets before the public. The facts are just the reverse of what the fears of the Government and popular imagination fancied them to be. "There are," says the writer, "at least ten French Franciscans at work in Morocco at the present time, and every advance of the French forces sees a new altar erected. There are indeed some Spanish Franciscans on the coast, but in the interior the missionaries are all French." It is much ado about nothing.

Wise Regulations

As a result of the investigation made by the management of the Delaware, Lackawanna & Western Railroad, after the wreck at Corning, N. Y., where forty lives were lost, a disaster for which a bibulous engineer is to blame, there has been issued an order forbidding employees "in the engine, train, yard and station service" from

"Using their time while off duty in a manner that may unfit them for the safe, prompt, and efficient performance of their respective duties for the company. They are strictly enjoined and required to use their time while off duty primarily for obtaining ample rest.

"Moreover, the use of intoxicants while on or off duty or the visiting of saloons or places where liquor is sold incapacitates men for railroad services and is absolutely prohibited. Any violations of this rule by employees in the engine, train, yard, or station service will be sufficient cause for dismissal."

Though such regulations may seem to some an unjust encroachment on the personal liberty of the employee, nevertheless they are without question well warranted and full of wisdom. For even when every precaution possible has been taken, the lives of those traveling in trains are in the hands, humanly speaking, of the engineer. So if he does not always enter his cab refreshed, clear-headed and alert, what is to hinder accidents as distressing as that at Corning from taking place? Moreover, now that railroads are forced by law to give their engine drivers ample time for resting between runs, these men should in all justice be required so to use this leisure as not to come to work tired, stupid or befuddled.

From the findings of this investigating committee one is led to suspect that to the saloon should be traced not only most of the crime, shiftlessness and disease that pervades both town and country, but a large majority, too, of the serious accidents that are detailed in the daily press. In Norway when a man is found in the street who is the worse for liquor, he is bundled off, it is said, to a hospital and tenderly nursed back to a state of sobriety. But the owner of the last saloon he left has to foot the bill. Now suppose the law decreed that the damages for every accident, traceable to excess in drinking, should be paid by those who last sold intoxicants to the delinquent. Would not some saloonkeepers soon go into bankruptcy?

The Use of Libraries

The rapid multiplication, in recent years, of large public libraries, far from being an unmixed blessing, is regarded by many thoughtful people as a peril to the morals of the young. The wide extension of the Carnegie system is said to make it easy for children to gratify an itch for dangerous reading. For in many libraries there seems to be such little supervision exercised over the books accessible to the young that boys and girls can select and take home for perusal "best sellers" and "problem novels" that the watchful mother of thirty years ago would carry with the tongs to the fire.

The public library, however, when properly used, is, of course, an excellent means of continuing the work of the school. Boys and girls forced too early by hard necessity into the office, store or workshop can supply to some extent the deficiencies of their intellectual equipment by following under direction good courses of reading. Education, moreover, is a very marketable commodity nowadays. Mental culture makes its possessor

of greater and greater value to his employer. Suppose for example that a young man working for an electrical company were eager to learn all that he possibly could about electricity. During his leisure hours he would haunt the public library till he had mastered every important work on the subject, he would read scientific periodicals for the latest intelligence about the applications of electricity to machinery, he would be familiar with the newest theories and the most recent inventions bearing in any way on his subject. This enthusiasm would surely make our young man such an efficient electrician that his employers would see that a constantly widening field were found for his abilities and that his services were abundantly recompensed.

This is but one instance of the advantages an enterprising young man could reap from the proper use of the public library. In like manner youths and maidens realizing their deficiencies in intellectual culture could have mapped out for them by their pastors good courses in history and literature. Standard Catholic works would doubtless be gladly supplied by the library authorities on request. In this way there would be formed eventually a well read Catholic laity made up largely of those who have not enjoyed the benefits of a secondary or higher education.

The Secession of the Walloons

A number of Belgian politicians who were very angry at being so disastrously defeated at the polls last June, determined to organize a secession of the Walloon from the Flemish section. They met at Liège on July 7 to consider the question. They considered and dropped it immediately. Much to their consternation their chief speaker, M. Demiomandre, flashed some figures before them that made them wonder why the meeting had been called. Indeed the orator seemed like an emissary from the enemy. He brought out the very startling fact that from 1840 to 1909, Flanders had paid one milliard three hundred millions more than Wallonia for the support of the Government and had not received any favors in consequence. A coldness came over the assembly and the question of secession was dropped.

The English press is indignant at what it calls German misrepresentations of the Putumayo scandals. It seems that some newspapers in Germany say that thirty thousand lives have been sacrificed to British cupidity, and that the directors of British companies were cognizant of the enormities of their agents. We hope sincerely that the statement is a calumny, but we are not sorry that those who for years exaggerated and calumniated with regard to the Congo, are now tasting a little of the bitterness they made others drink.

WHAT ST. FRANCIS XAVIER DID FOR A YOUNG PRIEST

Father Reville's splendid review of Father Brou's "Life of Saint Francis Xavier" which appeared in a recent issue of AMERICA recalls an interesting story in connection with the building of a church in honor of the Saint. It is a record of an unexpected defeat and a more unexpected victory:

"No, I won't rent you that house, or any other house, and, furthermore, I don't think that the people of the locality want a Catholic church in this neighborhood."

This was the answer a young priest got from a real estate agent to whom he had applied, not so very many years ago, for a temporary lease of a private house in a well-to-do neighborhood, to which he had been sent by his bishop to found a new parish. He wanted the house to say Mass in and to begin there his work of organization.

The young priest, though somewhat taken aback by the rebuff and the offensive manner of the agent, kept his temper, merely saying, as he took his departure, "I regret that you feel that way about it, but I assure you that you are mistaken and that the people of this locality *do* want a Catholic church right in this neighborhood and that they're going to have one, whether you rent me the house or not. Good day."

The young priest wasn't a bit discouraged. He was at the threshold of his career, as good-natured as buoyant and as full of faith as an egg is full of meat. He had had many favors from the Saint who was to be the patron of his new parish, and, with a prayer for help, he decided to sleep over his rebuff and consider ways and means the next day. But the house was just the house he wanted; it was in the heart of his new parish, was vacant, and would be quite large enough to shelter him and his small prospective flock. He must have it.

"Why not see the owner," he said to himself, or was it an inspiration? So he readily found out his name and address, and that he was a highly respected and well-known lawyer, with a fine suite of offices and a reputation for unapproachableness, so engrossed was he in large affairs.

"What matter?" thought the young priest. "I must have that house."

So, he called at the lawyer-owner's offices and had his name sent in.

"What business, Father?" asked the office boy, recognizing the Roman collar and, perhaps, wondering why a priest should call on the "old man."

"Oh, just say it's a purely personal matter," and in a few minutes he was ushered in.

"Have a chair. What can I do for you?" was the perfectly business-like first words of the lawyer, and while seating himself the young priest took a mental snap-shot that pictured a fine physique, a splendid presence, the pose and manner of a gentleman, and what impressed him most, a real good face.

"Well," he began, "I am a Catholic priest, as you may have guessed, and I have been given the task of establishing a new parish and eventually of building a new church in a locality in which you own a house that would be suitable for a beginning, and I called on you to see if I could lease it for parish purposes until we get on our feet."

The lawyer listened politely and without interruption; began fumbling in his desk, and while doing so said, as though speaking to the desk and not to his visitor, "Yes, yes, but you know I leave all such matters to my agent; I'm looking for his card and he will take care of you."

He was just a little irritated at not putting his hand on the desired card; then he stopped looking for it and, slowly and thoughtfully, he swung his wheel-chair around until he again

faced the young priest and looking at him said: "By the way, excuse me for asking you, but after what saint did you say you were going to call your church?"

Now, as a matter of fact, no saint's name had been mentioned, but the young priest at once said, St. Francis Xavier, and he looked the lawyer straight in the eye as though proud of it. He never saw such a transformation in a human face as in that lawyer's. It simply shone with pleasure and gratification. He rubbed his hands together in an ecstasy of delight. He actually beamed on the young priest, extended his hand and gave to his visitor one of the heartiest hand-clasps he had ever received, and then said, still shaking his hand:

"Father, the house is yours for as long as you want it and at whatever rent you please. Now, sit down here until I tell you a little story; it's short. After I had graduated and been admitted to the bar my father decided I should have a two years' post graduate course of travel. When I came back and had settled down to begin practice, one of the first things I did was to buy the law library of a dead friend. In arranging the books I came across a Life of St. Francis Xavier. Imagine, the life of a saint, and such a saint, among a lot of musty law books! Well, would you believe me, I opened the Life at random and read for a while. I read on. I was fascinated; enchanted. I took the Life home with me, and I began at the beginning and read it through.

"Then I read it again, and yet again; and I, a Protestant, mind you, became a disciple of St. Francis Xavier. I took him for my patron; I got so as to be able to speak to him as a friend. So far as I could I modelled my life after his. He has always been my helper. In any fix, in any dilemma; when anything hung in the balance, I asked myself: 'What would Francis Xavier be likely to do under such-and-such circumstances?' Such an apostle, such a saint, such a man! I could never hope to make you understand my feeling for him, and I have often wondered why he has never given me an opportunity to let him know by something tangible how much I revere him, and now, here you come, my priestly friend, as his messenger, and you ask me such a trivial thing in his name. Yes, the house is yours."

Then he arose, his face still beaming as he touched a bell and ordered the lease of the house to be drawn up at once. Soon he signed it and handed it to the priest with a "Good-by, and remember me to Francis Xavier."

And the new church! As fine a church as any in the land, with an immense congregation and the young priest, young no longer, is still the hard-working pastor.

J. A. R.

LITERATURE

"Best Sellers"

What makes a novel a "best seller"? Is it the literary merit of the book, the story's interest, the author's notoriety, persistent advertising, or all these causes combined? In the hope of answering these questions the reviewer selected at random for examination from a list of June's "best sellers" Vaughan Kester's "The Just and the Unjust," E. Phillips Oppenheim's "The Lighted Way," and "The Street Called Straight," a novel by a nameless writer.

The first of these stories proved commonplace enough, both in theme and in treatment. The well-worn plot of an extravagant lawyer in the toils of a gambler, who fastens on the innocent hero a murder the lawyer has committed, the heroine faithful to her lover through all his trials, the murderer's unhappy wife whom the gambler covets, etc., etc., is all unfolded in so conventional a way that a chronic novel reader could doubtless predict after the fifth chapter how

the story will end. There is no great literary ability shown in the composition of the book. There are many pages of "realistic" conversations between the gambler and his dupes which should offend even a moderately refined taste, a wife is found in compromising situations, and there is nothing in the book to make its readers better. "The Just and the Unjust" is not a "problem novel" however, and on moral grounds scores of stories now being widely read are a great deal worse. It is difficult to understand just why Mr. Kester's book has become a "best seller." Can it be due mainly to the success of the author's "Prodigal Judge"?

"The Lighted Way," the latest story written by the prolific Mr. Oppenheim, sustains the interest of the reader better than does "The Just and the Unjust," and introduces him to characters who act more like ladies and gentlemen. The merchant, the count, "Fenella" and "Arnold Chetwode" are figures pretty well defined, but in this story as in most modern novels the plot is the thing, and that is all that will be remembered long. Yet there is so much of the claptrap of the detective story about the book that it is hard to explain just how "The Lighted Way" became a "best seller." "Arnold Chetwode" is not too noble a hero, of course, to carry on an intrigue with another's wife, he is not particularly tender of the fair name of "Ruth," the invalid, nor is his admiration for the man who tried to rob him at all intelligible.

The stenographers, however, who read a novel a day as they ride to and from work and have gone through the twenty-nine preceding novels of Mr. Oppenheim, doubtless felt it a sacred duty to finish this thirtieth one also and then to recommend it highly to their friends. For the success of the "best seller," we are told, no longer depends so much on the puffs of reviewers as on the lavish use of display advertisements and the good word said for it by readers.

The anonymously written "Street Called Straight" is by far the best of the three popular novels that the reviewer examined. It is pleasant to see a book like this high in the list of the "best sellers" for June. For besides being an entirely clean story—they are not common nowadays—this book is the work of an author gifted with a distinctively literary touch, who can draw characters with keenness and consistency, and analyze motives delicately. The plot of course is not a new one, for a solicitor, "financially embarrassed" accepts assistance from a man whom his daughter has rejected. But the story of how "Olivia" transfers her affections from her British to her American lover, and of the noble behavior of both suitors is admirably told. The novel teaches among other things the power of prayer. Can the author of "The Street Called Straight" be a woman?

W. D.

The Loss of the Titanic, Its Story and Its Lessons. By LAWRENCE BEESLEY. Boston and New York: Houghton Mifflin Company.

A careful, sober account of this great disaster must have even a permanent value, and Mr. Beesley has given it. He contradicts flatly much of the melodramatic story given by the press, suggests that a good deal of the rest is false, and ignores the remainder. One, therefore, who wishes to confirm the "Be British!" story need not go to Mr. Beesley, and those who want to feed on tales of shooting and suicide may as well leave his book unopened. He tells what he saw, and in doing so speaks well of the ship's officers as of ordinary men who in a great calamity did the duty that was expected of them. If he would call any heroes, it would be the engineers and firemen, whom nobody saw.

To the lessons of the disaster over fifty pages are given. They count chiefly in the pointing out of the means to avoid its repetition, and he omits none that anyone has suggested. He would

have legislation regarding building, inspection, routes and speed; better bulkhead construction, improved wireless, submarine signals, more boats and rafts, boat drills of passengers and crew, search lights, and a patrol of the ice region. Some of these ideas are good, but he recognizes that others are more or less impracticable. Thus the theoretical bulkhead has to be modified in practice. It cannot be perfect, but builders are most anxious to make it as nearly so as possible. The multiplication of boats means the multiplication of skilled seamen to manage them; and the more boats a ship carries, the more skillful must be the men who are to launch them simultaneously and swiftly and safely, under most difficult conditions. In connection with this Mr. Beesley brings out unintentionally the impossibility of carrying out the work of life saving on so great a ship as the Titanic under the eye of the captain, and this adds greatly to its difficulty. Mr. Beesley recognizes the fact that the ordinary passenger is intractable, when he makes him chiefly responsible for what is called reckless navigation. He wants to go fast, and complains bitterly if the voyage is lengthened by a few hours. Had the Titanic stopped for the night so as to traverse the icefield during the day, the grumbling would have been considerable. This intractability would prevent any real boat drills of passengers.

After a wreck in the Pacific, some years ago, there was a great deal of fuss about life-belts. It was said that passengers did not know how to use them, and the order was given that immediately after leaving port the first officer should go round the ship with one of the men and give practical demonstration of the way to put on the belt. It was an odious task. We have seen the demonstration attempted. Some passengers laughed and joked one another about it, others ignored it, and when it was over not one in a hundred that needed the lesson was any the wiser. Moreover, the boat deck is, under favorable circumstances, the pleasantest place in the ship, and we greatly suspect that not a few passengers are complaining of the restricting of its free spaces by the multiplication of boats and rafts. Search lights have their disadvantages. Mr. Beesley points out that they are used on the Hudson River. But river navigation differs greatly from that of the sea. In the former case one needs to see ahead only: at sea one must look out all round the horizon. The search light will give a lane of light that intensifies the adjacent darkness. The same is true of binoculars, though in a less degree. We have been on ships equipped with search lights; but they were never used except when some definite object had to be made out. Otherwise the watch recognized the fact that a homogeneous light, though faint, is a better medium of vision than a bundle of heterogeneous lights. Compel an ocean steamer to use search lights ahead to look out for icebergs, and before very long you will hear of a collision, and the excuse will be that the beam from the search light prevents the lookout from seeing the ship approaching at an angle. Still we do not disapprove of the search light absolutely; but its use must be left to the discretion of the experienced seaman.

It is right to make the sea as safe as possible. But it must be remembered that absolute safety is out of the question. We put our lives in peril when we cross Fifth avenue, or go in an automobile or in a railway train: and so we are in peril whenever we go to sea. The unreasonable excess in the clamor for absolute safety at sea seems to come from the inordinate attachment to life, which is the result of modern infidelity. The Christian puts his life in God's hands, knowing that death is the end of his life, and that after death comes immortality; and so he goes through life grateful to those who combat disease and remove danger, but he knows nothing of the abject terror of those who have no hope in the future. The number of his days is in the hands of his Creator, and he is ready for the end, when, where, and howsoever it may come.

H. W.

In a paper contributed to the August *Catholic World* on "What Do the Methodists Intend to Do?" the Rev. Francis P. Duffy, D.D., thus sums up the Church's work and influence in this country:

"The Catholic Church is in the limelight now. She is not shrinking from inspection. Students of social factors, statesmen, jurists, professors, publicists, have been observing us for some time past. If a brief symposium were made of the opinions that have been expressed, it would run somewhat as follows: 'In the Catholic Church the United States possesses a powerful organism which receive foreigners, offering them the one great institution of enlightenment and betterment which is not alien to them when they land on our shores, thus holding them to their moral practices while instilling into them our political ideals. This organization is, first of all, a religious one. It preaches Christ. It does not use its pulpit to advocate political measures nor to stir up sectarian strife. It makes heroic sacrifices for the religious education of its children, the future citizens of the nation. It is incessant in its labors for the relief of all forms of human misery and has the power of calling forth in its members, especially its sisterhood, a divine altruism which makes one proud that human nature can reach such heights. The Church sets itself in opposition only to those who threaten the foundation of religion, the family, the state. It has stood almost alone in the fight for the preservation of the American home. It is looked upon by our most penetrating thinkers as the strongest force at work for the maintenance of our political and economic principles. It deals with reforms with prudence, temperance and breadth of view which comes from nineteen centuries of experience with all classes of men. Even if one apply the test of business success, one finds activity, enterprise, ability to meet new conditions equal to the best America has to show. Its business integrity, too, is at the highest. Crises come and go; scandals arise in the world of finance; reputations suffer; but the old Church retains a financial credit and a reputation for just dealing which the proudest banking houses in the world might envy.'

"If a Catholic complacently remarks that Catholic stories are poor affairs," suggests the Rev. Francis J. Finn, S.J., "just ask him whether he has read ten of the following books," which compare very favorably in Father Finn's opinion, "with the fiction output of the secular press":—

"The Tents of Wickedness," by Miriam Cole Harris; "By What Authority," by Father Benson; "My New Curate," by Canon Sheehan; "San Celestino," by John Ayscough; "The Cardinal's Snuff-Box," "My Friend Prospero," and "The Lady Paramount," by Henry Harland; "Great Possessions," by Mrs. Wilfrid Ward; "The Red-Handed Saint," by Katharine Parr; "The Mystery of the Priest's Parlor," by Genevieve Irons; "The Far Horizon," by Lucas Malet; "The Nun," by René Bazin; "Back to the World," by M. Champol; "Marcella Grace," by Rosa Mulholland; "The Wild Birds of Kileevy," by Rosa Mulholland; "Marzio's Crucifix," by F. Marion Crawford; "The Black Brotherhood," by Father Gerrold; "Knocknagow," by Charles J. Kickham; "None Other Gods," by Father Benson; "Through the Desert," by Sienkiewicz; "Luke Delmege," "The Blindness of Dr. Gray," by Canon Sheehan; "Solitary Island" and "A Woman of Culture," by John Talbot Smith; "Heirs in Exile," by Constance Le Plastrier; and "The Vocation of Edward Conway," by Maurice Francis Egan.

To these might well be added some of the books of Father Finn himself which children of an older growth also enjoy.

Benziger Brothers have out a second edition of "The Interior Castle," or "The Mansions," which the Benedictines of Stanbrook have translated from the autograph of St. Teresa. Father Zimmermann, O.C.D., besides revising the work has furnished it with a good introduction and with notes. Though this renowned

book on affective prayer repeats in substance much that the saint had already written in her biography, she herself considered "The Interior Castle" a better work, for "I had more experience," she says, "when I wrote it." Begun on Trinity Sunday, 1577, it was finished after but four weeks of actual composition, many pages being written, according to the testimony of eyewitnesses, while the author was in a state of ecstasy. Father Jerome Gratian, who bade St. Teresa write the book, went over her work, making what he thought "corrections," but when Fray Luis de Leon was chosen as the editor of the saint's writings, he restored the original text in its entirety.

Heralded as a Spanish Zola, a man of radical temper, who has seen the inside of prisons, edited a Republican paper, published translations of Herbert Spencer, Tolstoy, Renan and Nietzsche, comes before the American reading public as the latest thing from the Land of the Cid, as quite a "best seller" among those who read Spanish novels or who relish English versions of them, Vicente Blasco Ibañez. Permit us a word of warning. Do you know Spain, the real Spain that is and lives and does things, outside the cities from the mountains to the sea? Then you are safe. You will never read these books, not through, at least. Any more than an American who knows his country would essay to deepen his knowledge by perusing a bound volume of the *Police Gazette*. If you do not know Spain, you may be tempted to learn something about it from this author. We have given you a sufficient hint; proceed at your peril. You may have learned that the author is even now actively interested in economic conditions in Spain. One way in which he has helped to ameliorate the farmer's lot is by organizing emigration parties of Spanish colonists bound for South America. You will be told that democratic ideals inspire all his novels. Understanding these words aright, you will be quite prepared for his merciless attacks on the Catholic Church and the Jesuits. You are ready now to be told of his impartial, deliberate, almost pictorial realism by which he seeks to rouse the people to a sense of present evils and a desire for reform; this earns him the honor of a comparison with Zola. He is then, we see, one of those sociologists to whose laboratory the garbage barrel bears the relation of a test tube. Are we too blunt for your taste? Pardon; but you are evidently of too gentle a constitution to read "The Shadow of the Cathedral" or "The Blood of the Arena" or still less "La Horda."

Now, is it not just a bit exasperating for people who know something else about Spain than can be learned from cyclopedia articles on "Armada," "Bullfights" and "Inquisition" to learn that a *chiffonier* of this type should be palmed off as the most popular novelist on an American public which is at last beginning to take a real honest interest in things Spanish? Next after the French, the most popular foreign novels among Americans are those of Spain. With a literature only a little less rich and far more varied than our own to draw on, are publishers to introduce to American readers as the mouthpiece of the most melodious language in the world a man of the stamp of Zola, Tolstoy and Gorky?

M. René Bazin, the author of "The Nun," "was driven toward novel writing," says the August *Bookman*, "by his intense feeling that the run of French novels misrepresented the French people, partly through their concentration on the life of Paris. He set himself to reveal the nature of the people of the French provinces,—a section of French life which he felt had been strangely neglected. He aimed to show France and the world that his people had depth and simplicity of nature, and were at root an intensely moral people. Partly because of this some of his earlier novels turned mainly on religious questions,—and since he was a Catholic, a large section of his American public has been Catholic. He has set forth his literary creed in these

words: 'Our novelists, by occupying themselves with this unrepresentative part too exclusively, have created and spread a conception of our country which is not only inadequate but is also essentially false. If I have held myself resolutely aloof from the society novel, which I might have done, perhaps, as well as another, it is because I desire to portray the sweetness, purity and beauty of French family life, and not to perpetuate a gross libel upon it. I am also anxious to dispel the illusion that the French are a godless people. If I make a great deal of religion in my novels it is because religion plays an important rôle in our life.'

"Peronne Marie, a Spiritual Daughter of St. Francis of Sales," was one of the pioneer nuns of the Visitation. Born in 1586, she rejected a wealthy suitor to enter religion, shared joyfully all the hardships of the first foundation of her order, became mistress of novices, was for many years a superior, and died in office in 1637. What gifts of prayer Mother Peronne Marie de Châtel received, what wisdom she showed in governing, how varied her abilities were, and how saintly and distinguished her friends and sisters, is all told in the conventional fashion by "A Religious at the Visitation." The price of the book is \$1.25 and Benziger Bros. are the publishers.

The New York *Evening Post* reports from Germany a great falling off in the sale of "rubbishy literature," and observes that "whereas in the year 1908 to 1909 the sales of worthless books of all kinds amounted to sixty million marks, in the following year the figures fell to fifty millions. Wherever a firm stand was taken, either by enlightened public opinion or by the authorities, the sales were materially cut down. A considerable number of booksellers have refused either to publish or sell the trash that has so long disgraced the German book trade. What is particularly gratifying, says the *Zeitungsverlag*, is that trashy novels no longer reach fabulous editions."

Mr. Thomas Walsh, who has contributed to the August *Scribner's Magazine* some graceful verses on one of Watteau's paintings, will soon go abroad in quest of further material for a book about "Old Spain," on which he has been working for several years.

"Die Braut Christi am Professaltare," by Emmeram Glaschroder, O.Cap., contains seven addresses delivered at the clothing and profession of nuns of various congregations. Soulfully and thoughtfully written, the little volume sets forth the riches of the religious life, the true dignity of the service of God and the happiness to be found in it. Consecrated souls will draw from these instructions encouragement and consolation. The publisher is Frederic Pustet, New York. Price, 50 cents.

BOOKS RECEIVED

- The Interior Castle. By Saint Teresa of Jesus. New York: Benziger Bros. \$1.90.
 Peronne Marie. By a Religious of the Visitation. New York: Benziger Bros. \$1.25.
 Poetic Justice in the Drama. By M. A. Quinlan, C.S.C., Ph.D. Notre Dame, Indiana: University Press.
 A Review of the Cephalopods of Western North America. By S. Stillman Berry. Washington, D. C.: Bulletin of the Bureau of Fisheries.
 The Child in the City. Chicago: The Department of Social Investigation. Price, \$1.50.
 Early History of the Christian Church. By Monsignor Louis Duchesne. (Vol. II.) New York: Longmans, Green & Co. \$2.50.

French Publications:

- Histoire de la Philosophie Ancienne. Par Gaston Sortais. Paris: P. Lethielleux. 6 fr.

German Publications:

- Die deutschen Wanderarbeitsstätten. Von P. Dr. Ephrem Ricking, O.F.M. M.-Gladbach. Amsterdam, Holland. Volksvereins-Verlag. Preis M. 2.50.
 Waldschulen und Erholungsstätten für Stadtkinder. Von Arnold Hirk. M.-Gladbach. Amsterdam, Holland. Volksvereins-Verlag. Preis 1 Mark.

EDUCATION

Decrease in Schools

The percentage of the total population enrolled in the schools of this country during the year 1910 was, according to the statistical report of the United States Bureau of Education, considerably less than in 1890. The fact noted in the report leads to a statement in which an attempt is made to answer certain questions suggested by the apparent decrease in school attendance: "Are fewer children born? Do larger numbers die per million of population now than twenty years ago? Or is the average length of human life materially increasing?"

The compiler of the report believes that a part of the loss is accounted for by the vastly improved methods of gathering statistics now in vogue. It is conceded that the constant improvement in statistical methods has resulted in the elimination to an increasing extent of duplicate enrolments in school records. On the other hand, other authorities note the fact that compulsory education laws and like social agencies are bringing a greater proportion of children of school age to the school-house door.

The decreasing percentage is thus referred to in the introductory to the Education Bureau's document: "There was an apparent decrease in the percentage of the total population enrolled in the schools as a whole, from 22.54 in 1890 to 21.54 in 1910. The loss may be given in numbers as 919,723. In other words, the grand total of school enrolment in 1910 would have been 20,731,645 if the percentage of 1890 had been maintained, in place of the 19,811,922 grand total." A curious feature is that all this loss and more appears to fall to the credit of the elementary schools. Professional schools and colleges made very substantial gains, and the secondary schools of the country showed marked increase in enrolment as compared with the total population.

The compiler of the report is not willing to accept his own statistics as sufficient reason for the belief that the schools have in reality lost ground. The comparison is made, he tells us, with total population, not school population, that is, not with the total number of young people of school age, and it is probable, he believes, that there are relatively fewer children now than formerly. "If there are not so many children proportionally," is the manner in which he puts the case, "there will naturally be proportionally fewer pupils." This assurance, together with the improved statistical methods already referred to, leads the writer of the statement to express his conviction that "the decrease observed is apparent only and should cause no concern." One should like to know just what means was used to secure reliable statistics of school attendance in private schools. It is well known that the increase of registration in Catholic parochial schools throughout the country within the past two decades has been large. It may, perhaps, be that this fact has something to do with the apparent decrease acknowledged in the report from the Education Bureau.

The report will not stand for any deduction reflecting on the efficiency of the common schools of the country. The writer cites figures to prove that had the apparent relative decrease of 919,723 in enrolment been real, the loss would have been more than made up by the character of the work done in these latter years in the common schools. The percent. of average daily attendance, he tells us, increased from 68.61 in 1890 to 71.30 in 1910; the average length of the school term increased from 134.7 to 157.5 days between the same dates. At the same time the average number of days' schooling received by each child of school age increased from 59.2 in 1890 to 80.5 in 1910, while the average number of days attended by each pupil enrolled increased from 86.3 in 1890 to 113.0 in 1910.

In the interesting and able paper on "Educational Legislation" which Walter George Smith, of Philadelphia, read at the Catholic Educational Convention at Pittsburgh, the suggestion is made that "the mere monetary taxes, which are so great and unfair a burden upon Catholics, may in themselves be a safeguard to their schools." Mr. Smith had touched upon the danger of State interference with our schools. A tendency to such interference is claimed by some eminent persons to be found in the direction, to assume the words of Dr. H. I. Pritchett, President of the Carnegie Foundation, of assuming that education is a natural and necessary activity of the State: "All schools must be treated as parts of one related national effort." While there is a danger, said Mr. Smith, "that the theory of the State's right to a monopoly of education may some time become acute, at present it does not seem to be pressing." True, he adds, if the growth of paternalism, which just now is in such high social and political favor, goes much further, circumstances may change, but the money paid by Catholics in taxes for educational purposes may be the surest protection of their own schools. Mr. Smith thus explains his thought: "In an estimate recently prepared the average amount of per capita cost of parish school education in the United States is given at \$8. During the years 1909-10 there were 1,237,251 pupils in the schools, making a total cost of \$9,898,000. The education of these pupils in the public schools would have cost approximately \$30,511,010, without considering interest on necessary property, which would have increased the sum to \$34,000,000. When it is remembered that the Catholic citizen is bearing his share of the burden of providing public school education for all of these children besides, for at least in some localities taxation is levied in proportion to the number of children of school age, irrespective of their attendance at the public schools, it will be seen that the astute politician will be slow to disturb the existing conditions."

A plea to Catholic parents to remember Catholic schools when choosing an institution for their children next September, put forth by the *True Voice*, of Omaha, deserves wide circulation. "There never was greater need of a good solid education than at the present day. Catholic institutions are the pillars of the Church. The advance guards of irreligion are at work, and will storm the fortress unless it is ably defended. Without education our people cannot withstand attack from without. Irreligion, linked up with various economical theories, is marshaling its battalions against the Catholic school, against religion and against education. It is precisely for this reason that the Church to-day is exerting herself to give her children an education where religion maintains its proper place. It is for this that throughout the country to-day the bishops and priests are making such sacrifices that they may build parochial schools where the word of God is zealously taught. Parents, the future welfare of your children depends upon the education you now give them. . . . Make the choice now. . . . We want a Catholic atmosphere for our children, and we cannot have it outside of a Catholic school." M. J. O'C.

Dutch Schools in New York

The United States Bureau of Education has given us much food for thought in a most readable book by William Heard Kilpatrick, of Columbia University, on "The Dutch Schools of New Netherlands and Colonial New York." It forms Bulletin 12 of the present year, covers 239 pages, including bibliography and index.

Besides the numberless passages dealing with the enforcement of teaching "not only in reading and writing, but also in the knowledge and fear of the Lord," many of which remind us of principles and practices kept up in the Catholic parochial schools to-day, there are other passages which give us welcome glimpses of Dutch life nearly three centuries past. What pictures of very

young America float before our vision as we read the translation of some Dutch rhymes hung in the old-time school-room:

"Those who do not take off their caps
Before a man of honor,
Who run and scream and swear,
Who race wildly or improperly through the streets,
Who play for money or books, or who tell lies,
Who chase or throw at people's ducks or animals,
Shall receive two paddlings or be whipped."

The *plack* is described as "a stout wooden paddle with which the teacher struck the pupil's outstretched palm." The *roede*, according to the author, "was a bundle of switches, the use of which belongs to the common educational history of mankind."

Valckoogh is quoted as giving the following list of possible occupations in which the school teacher might indulge in order to increase his income to a living wage:

"The schoolmaster was allowed to be a notary, a tax collector, a secretary; he might compute the taxes, cut hair, cure wounds, act as glazier, make balls (to play with) and coffins, cut stone, stain and varnish chairs, mend shoes, make wooden shoes, prepare all mourning articles, hoe gardens, bind books, knit nets, keep a few cows, fatten oxen, earn a stiver by sewing, carve wood, write books, compose love-letters—but—before schooltime."

The Honorable Commissioner of Education, Philander P. Claxton, recommended Professor Kilpatrick's very interesting book for publication as an Education Bureau Bulletin, thus giving it the widest circulation. Copies will be in the office of the Superintendent of Documents for sale at the merely nominal price of twenty cents, where every lover of education, of Dutch history, or of New York can obtain it.

M. P.

SOCIOLOGY

Bubonic Plague and the Public

Now that the Marine Hospital officials tell us that the Plague may enter the United States, we have to make up our mind what we are going to do should their fears be realized. When it is announced that a case is discovered the local authorities may deny it and say the federal officials have Plague on the brain. They may get physicians who have never seen Plague to say the case is something else. They may declare there is no Plague within a thousand miles and dismiss their Board of Health if it will not subscribe to this statement. This was the course pursued in San Francisco when the disease appeared there first.

That San Francisco so acted is not surprising. For over two hundred years Plague had been unknown to the English speaking world, which was in the habit of boasting that it had been vanquished by modern civilization. When towards the end of the nineteenth century it broke out in India and China and appeared in the ports of those countries, one said that it was a tropical disease, a dirt disease, an Asiatic disease, any kind of a disease that could hardly reach Europe, still less America. Hence San Franciscans were merely indignant when told that the Plague was in their city. Fortunately such a course can not be followed to-day. Europe and America have learned that Plague has to be reckoned with.

Another course is to despise it, to point out that it does not seem to get a real foothold, that in all the years it had been on the Pacific Coast only some three or four hundred cases have been reported, that the conditions of our modern life are unfavorable to it, that a moderate care on the part of health officers is quite sufficient to overcome it, and that the public need not cooperate in their work. This was the attitude assumed in San Francisco in the second outbreak of 1906-1907. The Board of Health made all sorts of recommendations, easy enough to be observed, but few paid any

attention to them. The Plague went on week after week; cases occurred in all parts of the town; one lady was found to be infected by the maid who was dressing her hair; but people took the whole matter very easily until Doctor Rupert Blue, now Surgeon-General, came and informed them that the situation was very serious, that, unless things were greatly changed in the course of a few weeks, the port of San Francisco would be proclaimed to be infected, and that the fleet, then on its voyage round the world, would not be allowed to enter it.

Then everybody got to work. The Board of Trade united with the federal, municipal and state officers. Doctor Blue organized a lecture bureau, which gave lectures throughout the city on the precautions to be taken by the public. These are very simple, and their object is to starve the rats, which are the first propagators of the Plague, into eating the poison that is laid for them. The first is, clean up every cellar and yard; the second, shut up all food and garbage in rat-proof vessels; and the third is, cooperate with the authorities who are destroying rats. To do this, set traps and lay poison. When one finds a rat in a trap or dead by poison, put it into kerosene, handling it in all cases with a pair of tongs, and afterwards disinfect both trap and tongs with fire. Get the poisoned rats as soon as possible after death before the fleas that propagate the disease have left them. If the authorities do not direct otherwise, the rats, after having been in kerosene for an hour or so, may be burned. If you see dead rats lying about notify the authorities immediately: never touch them with the hands.

A third way of acting is to fall into a panic. This is foolish. As soon as the people of San Francisco began to cooperate intelligently with the wise measures of Doctor Blue the Plague virtually ceased, and before many weeks had passed the danger was declared at an end, and all turned their attention to preparing to entertain the fleet. Practical measures, if we obtain God's blessing on them by prayer and amendment of life, will save us from an epidemic of Plague.

H. W.

PULPIT, PRESS AND PLATFORM

The *Ladies' Home Journal* for August publishes, over the signature of Ella Frances Lynch, a public school teacher of long experience in all grades, and in both city and country schools, the following arraignment of the American public school system as in actual existence and exercise to-day:

"The American public school system, as at present conducted, is an absolute and total failure. For these reasons: it is stupid in method; it is impractical in plan; it is absolutely ineffective in results."

The first count of her indictment she proves thus: "The public school system attempts the impossible feat of making one course for all children, absolutely irrespective of physical strength, mentality, inheritance, home environment, or whether the children are to become lawyers or blacksmiths, artists or car conductors. What child, then, has the public school in mind? The bright child? Hardly. Because it is the uniform opinion of educators that the system is hardest of all on the bright child, since, no matter how bright he may be, he has got to wait for the dull child to catch up! Then, is the system intended for the dull child? That can't be, because of the tears shed by the many children who, despite all that their little minds can do, cannot keep up to grade. Who is it for, then, if not for the dull child, nor for the bright child. For the 'average' child, dear reader? Who is the 'average' child? Nobody knows, nobody can tell. Why not? Because he does not exist. Just try to strike an average between a goose and an eagle. . . . It is a case not as it should be: a school to fit the pupil; but the pupil, no matter who or what he is, is made to fit the school. And that is why

ex-President Eliot says: 'Uniformity is the curse of our public schools.'

The proof of her second count is: "The child at six years enters school for the first time, and is placed in the first grade with forty or fifty—sometimes seventy or eighty—other children. All . . . are under the care of one teacher. Now the training that is given during this first year is of supreme importance to the child. It may determine his entire future. In what does this training, then, usually consist? The child spends four or five hours each day to acquire the knowledge and discipline it should have gained, under right conditions, in thirty minutes. . . . What takes the child now eight hundred hours in his first year at school, under the convict lock-step and 'all-children-are-alike' system, can be, and has been again and again, accomplished in one hundred hours, and easily and agreeably at that. Where? In the few public schools that have broken away from the pernicious 'all-children-are-alike' system. . . . One important fact must be remembered about all the studies and the whole system of the elementary public school: that they are keyed absolutely and conducted solely for one aim: to fit the pupil for graduation to the High School. . . . Just seven out of every one hundred pupils from the elementary school ever enter the High School."

On the third count she says: "See the far-reaching results. No matter whether we go into the question of the prevailing marital unhappiness, of divorce, of cruelty to children, of the mortality of children, of the saloon, of high prices, of the low wages paid to the average person, or of the social evil, the root of any one of these questions can be traced straight back to one point: inefficiency; the inefficient girl who does not know how to run her home or care for her baby; the inefficient boy, who, knowing no trade, finds it either hard or impossible to get lucrative work and becomes discouraged. Inefficiency is to-day the chief curse of American life, and it is because the public school is turning out thousands of inefficient workers: the girl inefficient for the home; the boy, inefficient for work."

She concludes: "One thing must come first, before any suggestions can wisely be made for the reorganization of the public school system: the American parent must fully awaken to the truth that in the American public school he has not something to glorify or be proud of, but a system that is to-day a shame to America; a system that is antiquated, absolutely out of touch with the times, and, therefore, stupid and wholly ineffective. For every one hundred children it teaches it fails in the case of every ninety-three to give the children what they should have and to which they have an indisputable right: a practical preparation for their lives. This the system, as at present conducted, utterly fails to do, and in that respect it is the most momentous and dangerous failure in our American life to-day."

The following letter on the Putumayo atrocities has been printed in the *London Times*:

Sir:—My attention has been drawn to articles in the *Times* and *Daily News* of yesterday, from which it might appear that already Protestant missionaries have been and are working in the Oriental Province of Peru, and that, should funds be forthcoming, their efforts could be successfully extended; also that "there is little evidence of any activity by the Roman Catholic missionaries at Iquitos or in any other town in the Montana."

Having recently returned from Iquitos, after a sojourn of close on nine years, knowing the Montana (the local name for the forest region) from the upper waters of the rivers Ucayali, Napo, Yavari, and Tigre down to the Brazilian frontier, and as my travels also included a visit to the Putumayo, may I point out that never at any time have I come across signs of Protestant missionary work in any part of the Departamento de Loreto?

The statements made at the Mundesley Bible Conference can therefore only refer to other provinces many hundreds of miles away from the Putumayo district about which the discussion has been raised.

As regards the advisability of sending Protestant workers, I quite agree with the opinion expressed by Sir Roger Casement and others, that, owing to various circumstances, missionary and teaching work by Roman Catholic missionaries would show the best results and be easiest to carry on.

Finally, I must contradict the statement made by Mr. Hercus respecting the lack of activity of the missionaries already in Loreto. On the contrary, they are continually and regularly making journeys on the different rivers, baptizing and preaching; they have established and teach in schools at Requena and Contamana on the River Ucayali, at Pevas on the Amazonas, and at Nazareth on the River Yavari; further, they go inland, and have made settlements, gathering the Yagnas, Cashibos, Capanahuas (tribes of infidels), etc., christening and teaching them. They do what they can with the means and facilities at their disposal. The country is, however, so vast that there is room for a far greater number of workers, and in equipping new parties, as suggested by Mr. Hercus, the medical and educational side should not be forgotten. Yours truly,

J. M. F. JANNSEN,

134, Fenchurch-street, E.C., July 19.

ECCLESIASTICAL NEWS

Canon Lahitton, of the Diocese of Aire, published recently a work on vocation to the priesthood. The treatment of several important doctrinal questions led to discussion and the matter was brought before the Holy Father. The result of the examination is given in a letter addressed by Cardinal Merry del Val, the Secretary of State, to Mgr. de Cormont, Bishop of Aire. The following is a translation of the letter:

Monseigneur:

On account of the dissensions occasioned by the double work of Canon Joseph Lahitton on *La Vocation Sacerdotale*, and the importance of the doctrine therein involved, Our Holy Father Pope Pius X deigned to appoint a special Commission of Most Eminent Cardinals.

This Commission, having examined carefully the arguments in favor of both theses, announced in full session on June 20 last the following judgment:

The work of the distinguished Canon Joseph Lahitton is in no wise worthy of censure; nay rather those parts of the work are to be especially commended wherein he lays down (1) that no one has any right to ordination before the bishop freely calls him to it; (2) that the condition which is to be considered on the part of the one to be ordained, and which is called priestly vocation, by no means consists, at least necessarily and as a general rule, in an inward desire of the candidate, or in the attractions (*invitamentis*) of the Holy Spirit, to become a priest; (3) on the contrary, in order that one may be called by the bishop, that nothing further is required in the candidate for ordination than a right intention along with a fitness in gifts of nature and grace, strengthened by such probity of life and sufficiency of learning as will afford a well-grounded hope that he will rightly exercise the functions of the priesthood and worthily discharge the duties of the same.

His Holiness Pius X, in an audience of June 26, fully approved the decision of the Most Eminent Fathers and charges me to advise Your Lordship to kindly communicate the decision to your subject, M. Canon Joseph Lahitton, and cause the same to be published in full in the *Semaine Religieuse* of the Diocese. I pray Your Lordship, Monseigneur, to accept the assurance of my most profound respect in Our Lord.

Rome, July 2, 1912.

R. CARD. MERRY DEL VAL.

We have not yet seen the work on priestly vocation referred to in this decision of the Holy Father. Whatever obscurity may be in the text will no doubt disappear on reading Canon Lahitton's book.

Mrs. Thomas Fortune Ryan has presented to the Convent of the Holy Child the residence and eighteen acres of ground, recently purchased from the F. C. Dinning estate, which borders on her summer home at Suffern, N. Y. The value of the gift is placed at about \$250,000. The house, which contains fifty rooms, will be used as an academy for young women. The Sisters of the Holy Child have their mother house in England and their largest American convent at Sharon Hill, near Philadelphia.

Mr. Joseph Frey, President of the Catholic Central Verein, has received the following letter from his Eminence Cardinal Farley:

"I have learned with great pleasure that the Central Bureau of the Central Verein, of which you are President, has arranged for a study course on live social topics, to be held at Fordham University, New York City, August 5th to August 9th. I am pleased to see that you have secured as lecturers some of the most skilled and best informed of our clergy to speak on whatever pertains to the rise and development of the great social subjects now being discussed throughout the country. The headings of the five lectures to be given by Rev. Father Maeckel, S.J., as well as the titles of the five conferences to be delivered by Rev. Dr. Ryan are most happily chosen.

"I most earnestly hope that these lectures will be well attended by men who will feel it a duty of conscience to educate themselves on the question of Socialism under such favorable auspices.

"It goes without saying that never was there a time in the history of the Church in this country when that Church had greater need of the active influence of the most intelligent amongst our laity than the present. We need them to combat errors of doctrine and morals so patently flagrant that one would think they carried with them their own antidote; but the enemy is very subtle and can place his points very plausibly so as to deceive the unwary amongst our working classes. We must therefore put into the field men of ability to warn our people against the fallacies of the workingman's so-called friends. We must show our people that their true friend now, as ever, is the Church of Jesus Christ."

Catholics in Australasia are preparing for their Fourth National Congress, which will convene in Wellington, New Zealand, in February, 1913. The preceding Congresses took place at Sydney, September, 1900; Melbourne, 1904, and Sydney, September, 1909.

The Right Rev. Mgr. Daniel Mannix, President of Maynooth College, Ireland, has been appointed coadjutor to Archbishop Carr of Melbourne, Australia.

His Holiness Pius X, on June 1, was pleased to appoint the Very Rev. John Ephrem Bertreux, S.M., Vicar-Apostolic of the Southern Solomon Islands. These islands have since 1898 been grouped in a Prefecture-Apostolic, of which the new Bishop was the administrator. His jurisdiction embraces the main islands of Isabella, New Georgia, Guadalcanal, with adjacent islands, Malaita and San Christoval likewise, with adjacent islands, all of which are under British protectorate. The new Vicar-Apostolic is made Bishop of Musti, a titular see of Proconsular Africa, Suffragan of Carthage.

SCIENCE

Statistician Parker of the United States Geological Survey reports that the anthracite production of Pennsylvania for 1911 broke all previous records. The output reached 80,732,015 long tons, with a value of \$174,852,843. The average price per ton was 5 cents in excess of the price of 1911.

Radium bromide is henceforth to be grouped amongst explosives and those of the more violent type, according to *Die Chemische Zeitung*. Explosions have been noted in spinthariscopes and in the open air when the salt was being transferred by means of a wetted implement. These phenomena, however, were only noted in the case of aged and pure salts and only in the presence of moisture.

The occurrence of arsenic in the normal tissue of man and animals is universally accepted on the authority of Gauthier and Claussman. Repeated attempts have been made to establish the sources of this chemical. The experimentations of Stein, Gauthier and Claussman point to a possible source in vegetable diet, cabbages, sorrel, wheat and potatoes yielding a distinct arsenic reaction. We notice a recent confirmation of this fact in the *Compte Rendue*. Jardin and Astruc, examining systematically 36 vegetables, including fungi, fresh and dried vegetables, cereals, nuts, fresh and dried fruits, invariably find traces of arsenic present. Quantity estimates place the amount of arsenic in fresh vegetables at from 0.004 to 0.023 milligrams per 100 grams.

F. TONDORF, S.J.

OBITUARY

On July 22, at the house of the *Civiltà Cattolica*, Father Zocchi died after a brief illness. He was 66 years old, and born in Milan. After his theological studies in Rome he returned to Milan, where while filling the post of professor he was at the same time one of the writers of the *Osservatore Cattolico*. He entered the Society of Jesus in 1879 and taught theology for many years in France, at the Seminary of Blois. After that his work was divided between the pulpit and the press. His contributions to the *Civiltà* were remarkable for their brilliancy, and he won distinction also as Director of the *Difesa*, of Venice. He was also one of the most noted orators at the Italian Catholic Congress. His favorite themes as a writer were education and the independence of the Sovereign Pontiff.

Rev. Francis E. Klauder, C.S.S.R., pastor of St. Mary's Church, Annapolis, Md., died on July 29, of pneumonia, which developed after an attempt he had made to rescue one of his parishioners from drowning. He was born in Philadelphia, March 18, 1861, and was ordained priest in 1883. He had served in various houses of the Redemptorist Congregation, and as a missionary was most successful throughout the United States and Canada.

LETTER TO THE EDITOR

To the Editor of AMERICA:

One should not allow his zeal to pervert accuracy. In your article on "Oxford Scholarship and an Encyclopedia" you say that certain statements may be found under the heading "Absolution." I have consulted the Encyclopedia you seem to have in view, and can find none of those statements in the place you mention. Please explain this.

JUSTICE.

Boston, Mass., Aug. 1.

[We are sorry that a misprint was overlooked in the article. Our correspondent, instead of suggesting something worse, might have suspected that our fault was only that, since the statements in question have no possible connection with "Absolution." For "Absolution" read "Ablution."—Editor AMERICA.]